The MIND OF GOD

ELWIN L. HOUSE

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THE MIND OF GOD

BY

ELWIN L. HOUSE, D.D.

Author of "The Psychology of Orthodoxy," "The Bridge of Faith," "Life as a Masterpiece"

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DEDICATED TO

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WHOSE LOVE AND SERVICE HAVE EVER
BEEN THE INSPIRATION OF MY LIFE

PREFACE

STARTLING, indeed, are some of the new truths brought forth in this volume! But adjustment of the unchanging truths to new thought habits must be forever going on in the mind. New "dressing up" is good for architecture, type, dress, and why not in religion? We are trying to bring the old and the new together, that one may be the fruit of the other. Modern psychology must be made Christian to save it to saneness and wholesomeness. When this comes to pass, it will be discovered that the Church has a new ally in the new movements and new statements of truth.

Christianity is a thinking religion. The New Testament is full of its appeals to the mind: "Think on these things!" "Thou shalt love the Lord thy God with all thy mind!" One's belief must be laid in the cement of thought to be strong. Only by independent thought can one clear away some of the dead timber of the past and some of the rubbish and "débris" of the present. And the intellect of itself is fallible and unless guided by the Spirit of Truth

may "call evil good, and good evil." There is to-day a profane babbling of psychology so-called, and some of its thinking and applying is taking away some of our fundamentals concerning Christ's deity and atonement. But Christian Psychology will bring greater light and glory for our Christ. We believe that, in the pages of this book, we are able to show that Jesus Christ is more than "a way-shower"; that He is "King of kings, and Lord of lords." Because thousands have been helped and many brought to Him through this message, I send it forth to the world.

As the lamp to the electric current; as the flame to the fire; as the sunbeam to the sun; as the Word of God to the Spirit of God, may this book be the living expression of the awakening search of all true Christians into the depths and power of "The Mind of God."

E. L. House.

Hood River,
Oregon.

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I

JESUS, THE CONSCIOUS MIND OF GOD

IT has become a settled fact in the psychological world that man has a trinity mind; conscious, subconscious, and superconscious realms of one mind. Not three minds, but one mind with three realms to it. The conscious mind is the realm of sense; it is the mind of flesh, appetite, reason, will, passion, and judgment. It is the final court of appeal. Through this mind, the subconscious and superconscious realms must do their work. They are invisible, and have no reason, no will, no appetite, no judgment. The grandeur of this conscious mind can be seen in the works of man everywhere.

The subconscious mind is that realm below the conscious, and accounts for that phenomena of life that lie outside of the conscious realm. It is related to the conscious mind, as the engineer is related to the conductor on board of the train; the reservoir to

the faucet. It is the vault of supply; the storehouse of the conscious mind. It is also the mind of intuition, perfect memory, extraordinary ability, and being the mind that never sleeps, it is appointed by the Creator to function the human body. It touches every cell of the body, and can send supplies of power and strength, by the power of applied suggestion, to every part of the body. It works best at night for mental healing, because it is left alone by the conscious mind, which goes to sleep. If given faith, courage, hope, and the command to work for health, at night, by the conscious mind, it will execute the command with magnificent results. It is greater than the conscious mind, and more real, because it has faith, love, and genius as its elements. It is the more natural self, the conscious mind being the artificial self, or ourself built up consciously.

The superconscious mind is the mind of the spirit. If there is a realm under the conscious, called subconscious, so there is a realm above the conscious, which we call the superconscious. This mind is God-given. In the Scriptures, God is called "The Father of spirits," Heb. 12:9, and in Jer. 1:5 we read: "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I

sanctified thee, and I ordained thee a prophet unto the nations."

This realm has the capacity to know and apprehend truth. Here is where man is above the brute. The latter has a conscious and a subconscious mind; that is, some reason and intuition. But it has no ability to respond to truth. This superconscious mind distinguishes a man from the highest below him and allies him to the highest above him. It is the "pneuma" (spirit) mind, as over against the "psyche" (soulish or mental) mind. When a man gives up life, he commends, as Stephen did, his spirit (pneuma) mind into the hands of God.

This spirit mind relates to the spiritual. It is the one point at which God, who is Spirit, could enter man's life. We hold to the great fact that God is in the depths of a man's being. How can we tell that the voice which speaks to us is divine, only upon the presumption that there is something in man that is divine.*

Here, then, are the realms of man's mind, conscious, subconscious, and superconscious. And these three are one. Have we not here the solution of the Trinity?

Trinity embodies a truth that is of faith

* For full discussion of this subject, see "The Psychology of Orthodoxy," by same author.

grounded on revelation. It includes two elements: (1) That there is one God. (2) That in the one Godhead there is a personal distinction of Father, Son, and Holy Spirit. Each has distinctive peculiarities. One cannot be God without the others, but each with the others is God. The word subsistence is commonly used in this connection to signify that mode of existence by which one individual is distinguished from another, one person from every other person. As applied to the divine nature it denotes the mode of existence which is peculiar to each of the divine personalities.

The Trinity! How difficult of explanation! How hard to understand! What battles of thought have surged about the subject! What divisions from it in the Church! Great the day when the problem is solved! Happy the hour when the mists have cleared away and God is revealed in His tri-nature! But that day and hour belong to the secrets of the Father. So we do not claim to have solved in this lecture one of the mighty questions of the ages. But we feel that use of symbolism may help some into more light and faith of what Jesus Christ is to the race of men.

Professor A. H. Strong says "that man is the counterpart of God, for he bears His image." God, therefore, is the counterpart of

man in His mentality. Therefore God has a conscious, a subconscious, and a superconscious mind. And this tri-mentality is divided up into Jesus, as the Conscious Mind of God; the Father, as the Subconscious Mind of God; and the Holy Spirit, as the Superconscious Mind of God; and these three are One, as the conscious mind, the subconscious mind, and the superconscious mind of man are one. And just as the subconscious mind and superconscious mind of man are invisible, so with these same realms in God. And just as man can make these realms visible through his conscious mind, so these realms of God are made visible through the Conscious Mind Jesus Christ.

Now, there was a time when the Trinity begot the Christ into visible form as the Conscious Mind of God. We read: "I will declare the decree: the Lord hath said unto me, 'Thou art my Son; this day have I begotten thee.'" Ps. 2:7. "The only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. And again we read: "Who is the image of the invisible God, the first-born of every creature." Col. 1:15. Hence Christ was the beginning of all visible forms, for He was the first-born, the only begotten of the Father. Well does Pro-

fessor W. N. Clarke say: "God utters Himself into reality by action that is eternal and necessary to His nature. As an eternal mind, He utters forth from Himself a true and unerring Word, comprehending and expressing all that His being contains. And Jesus Christ is that Word. Christ now becomes the principle of objectification, consciousness, and intelligence of the Trinity. The Father by Himself is latent, unexpressed, unrevealed." But through Jesus, as the Conscious Mind, He is the principle of expression, manifestation, and revelation. Jesus, as the Conscious Mind of God, creates, "and He will act as God going forth. The supreme government of the world and the Church is too high an honor and too hard an undertaking for any mere creature. No one was fit for it but He who was one with the Father, and was from eternity by Him as one brought up with Him, thoroughly apprized of all His counsels."

Dr. Augustus Strong well says: "It is Christ who conducts the march of human history. He is the author, the subject, the end of the Old Testament revelation, and the New Testament is simply His emerging from behind the scenes, where He has been invisibly managing the drama of history, to take visible part in the play, to become the leading actor

in it, and to bring it to its dénouement. The curtain has not fallen, and will not fall until the end of the world."

At one time, then, God occupied the boundlessness of immensity alone. No one thought or felt or moved but *He*. It was with Him to determine as to whether there should be any other existence beside His own. The universes that have been, that are, and that are yet to be, were all in His eternal mind, in archetype and possibility. But God would not be alone. He would have offspring; and therefore He would build a home for them, and He therefore put Himself into creative form through the begotten Christ, as His Conscious Mind.

Christ, then, being the Conscious Mind of God, created the world and all things therein. For He is the Wisdom, Reason, and Power of God in exercise. God never thought anything, said anything, did anything, except through Christ. Christ is the creator of all and the sustainer of all. The world, the heavens, and man all move and have their being in *Him*. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. And Paul emphasized

this same truth when he said: "And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:9. Again Paul says: "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16-17. By Christ, then, not as a subordinate instrument, but as a co-ordinate agent, God made the world. Let none say, when the messenger invites them to Christ, that he would draw them away from God, for Christ is with God, and is God. For we read: "He that built all things is God." Heb. 3:4. Campbell Morgan says: "It would seem clearly evident that the Son of God had forever been the One in whom God took form, and therefore the One through whom God was revealed."

Just as some vast mountain towering aloft into the clouds is the first object that catches the eye of the voyager on board a ship approaching the land, and when again she sails is the last that lingers in his view, so is the Lord Jesus Christ to the world of man. When

we approach the study of God's revelations of Himself, Christ is the first object that arrests our attention, and He will be the last when we look back from the ocean of eternity. Go where we will, the Lord Jesus Christ occupies and dominates our study, no matter from what side we contemplate the ways and works of God. We behold Him first, Him midst, Him last, Him without end.

We read: "He spake and it was done." The angels were created first, for we read that when the foundations of the earth were fastened, "the morning stars sang together, and all the sons of God shouted for joy." And these angels are termed messengers, sons of God, heroes, holy ones, and the heavenly hosts. Names are assigned to various individuals among them. Tobit 12:15 mentions seven archangels, and Enoch 20 names six, Uriel, Raphael, Raquel, Michael, Saraquael, Gabriel; and Jeremiel and Lucifer are added in other passages. Uriel is the regent of heaven, and its starry hosts; Raphael is the angel of healing; Michael is the guardian angel of Israel; Gabriel is given first place in the Mohammedan angelology; Jeremiel rules the spirits of the dead. All these were helpers and guardians of the good.

We read: "I heard the voice of many

angels round about the throne." In the presence chamber of the King of kings they wait —"angels that excel in strength, ministers of His, that do His pleasure, hearkening unto the voice of His Word." Ps. 103:20-21; Rev. 5:11.

To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to Paul when in the peril of the sea, angels came. Thus holy angels have, in all ages, ministered to God's people.

But evidently there came a time of evil angels, because the Bible gives several instances of rebellion against God on their part. Just how sin began, as to its origin, we do not know. God was not responsible for it, and there was no deficiency in the government of God that brought about an uprising that made for sin.

Campbell Morgan says: "The teaching of Scripture is that the problem of evil lies further back, prior to the creation of man. Revelation takes man no further back than the fall

of the angels, which is declared and not explained. From that fall came the first movement of evil in human life and the ruin of the race. Jesus Christ, the Head of the new race, goes back to the point of the origin of evil in man, and confronts the personality, who is the head and front of the offending.

Satan was made in his original creation a servant of God. All the powers of his being were to act under the direction of the Eternal. There was to be no choice of the will save under the guiding principle of the will of God. He was created with his face toward God, and the secret of his success was in keeping his face in that direction. His fall consisted in the fact that he set before his face another purpose, another reason, and thus turned his back upon Jehovah. Jesus won because he said: "I beheld the Lord always before my face."

All we know is that Lucifer chose to pervert his freedom, and sin must have originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer, "Son of the Morning," was first of the angels, holy and undefiled. We feel quite confident that the description given to the King of Tyrus in the

twenty-eighth chapter of Ezekiel applies unto Lucifer.

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the days that thou wast created, till iniquity was found in thee." Ezek. 28: 12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But says Ezekiel: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezek. 28: 17. Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou hast set thine heart as the heart of God." Ezek. 28: 6. "Thou hast said in thine heart, 'I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.'" Isa. 14: 13, 14. Instead of seek-

ing to make God supreme in the affections and allegiance of His creatures, it was Lucifer's endeavor to win their service and homage to himself.

Yet again we read in 2 Thess. 2:3-4: "The son of perdition who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." And Jude tells us about "angels that kept not their own principality, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And there is a famous passage in the Psalms that refers to this rebellion: "How art thou fallen from heaven, O Lucifer! Who didst rise in the morning! How art thou fallen to the earth, that didst wound the nations!"

And John writes: "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

We are now in a position to ask how did it happen that Lucifer's name was changed to Satan? Satan is a Hebrew word meaning the enemy or the accuser. Lucifer would not be given such a name until he became such, which he did when man came. The name Lucifer could not be kept because "he was not perfect in beauty." He was no longer the Son of the Morning. This agrees with the Bible's method of changing names, such as Jacob to Israel; Simon to Peter, and Saul to Paul.

As a result of these and other passages, the Church Fathers argued that Satan was an apostate, and an enemy of the Church and the believer. And some regarded the work of the atonement as a price paid to Satan.

Some have also argued that Satan is a mere personification of evil, and that evil exists only as it is found in the human heart. Schleiermacher thinks that Jesus accommodated Himself to the idea and language that prevailed in Judea, but he did not regard Satan as a real and living person.

Jacob Bohme says: "Lucifer envied the Son his glory; his own beauty deceived him, and he wanted to place himself on the throne of the Son."

According to Jude, there were "angels which kept not their first estate, but left their

own habitation"; that is, they were not pleased with the posts and station that God assigned and allowed them, but felt that they deserved better. They would be sovereigns, and so they rebelled—left their own habitation and invaded the office and prerogatives of others, and tried to seize their place and power.

God bore for a long time with Lucifer and the angels whom he deceived; but at last this apostasy, which Lange thinks occurred on one of the days of the creation week, came to an end, and the evil angels with their leader were cast out. And in order to disclose to the angels that remained true the awfulness of such a rebellion, as well as to those who went out, and that Satan should be punished and blotted out, God allowed this evil to come to maturity in the universe. So Satan is developing his principles in the universe to-day, and the time will come when all of both worlds will see the terrible results of sin, and the setting aside of the authority of God.

In banishing Lucifer or Satan from heaven God declared His justice, and maintained the honor of His throne. And God revealed His love by yielding up His Son to die for the fallen race. It was Satan who prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy

Jesus; for he saw that the Saviour's mercy and love, His compassion and tenderness, were representing to the world the character of God. And when the great sacrifice was made, Christ showed the great guilt of Satan. He had revealed his true character as a liar and murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of heaven.

When the Judge of all earth shall demand of Satan, "Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?" the originator of evil can render no excuse. Every mouth will be stopped and all the hosts of rebellion will be speechless.

So if the Bible is to be relied upon, it certainly teaches us that Satan headed the revolt in heaven against the authority of God, Rev. 12:7-9; seduced our first parents into sin, Gen. 3:1-6, 2 Cor. 11:3; tempted Jesus Christ, Matt. 4:1-9, Luke 4:1-13; now ruleth in the children of disobedience, Eph. 2:2; and fights against the children of light, Eph. 6:11-16.

The term Satan appears thirty-five times in the New Testament; devil, thirty times; demon, forty-one times, all as proper names.

Surely the doctrine of a personal devil seems biblical.

Things in the natural world have their representatives of evil. In the vegetable world there is not a plant that is not attacked by insects or parasites. We are told that the water we drink is full of fateful germs or imps. May not the spirit of man be affected with spiritual bacteria? If there are devils and imps in the physical world, as science proves, are there not devils and imps in the spiritual world?

And Jesus says of this matter: "I beheld Satan as lightning fall from heaven." Luke 10:18. Satan, then, seems to be a distinct being, with a will, plan, and purpose of his own, moving in the heavenly place that is in the realm of the spirit. We see him working with Michael and his angels, our Lord, Peter, Judas, in heaven, in Eden, in the desert, at the Last Supper, in Gethsemane.

Satan is a rebel, but not yet deprived of his title or his power. This is Paul's idea when he affirms that our great conflict is "NOT AGAINST FLESH AND BLOOD, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

Under the divine authority, Job 2:1, Satan is in this world but can go no farther than to test God's children. But while he may attack our material possessions, upon ourselves he cannot put his hand. He has been restricted, flung to the earth by the Master, and in the end his bondage will be complete.

"Him, the Almighty power
Hurl'd headlong flaming from the ethereal sky,
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamantic chains and penal fire
Who durst defy the Omnipotent to arms."
—Milton.

And surely Christ speaks to His disciples about this struggle. In His exposition of the parable of the tares, He makes the statement that the enemy who sowed them was the devil. Matt. 13:39. And three of the greatest poets of three languages have given pictures of Satan, his rebellion, his reign. These are Dante, Milton, and Goethe.

From these hints we may conjecture that when Christ, the Conscious Mind of God, was about to make man, there was a determination on the part of Satan to ruin him. "He was a murderer from the beginning," we are told. This means some time during the preparations for man's coming and the making of the

world. The moment that Lucifer said he would ruin God's offspring—would murder them—that moment Jesus said: "I will save them."

Else why the "Lamb slain from the foundation of the world"? Why the promise that the woman's seed "should bruise the serpent's head"? May not Professor Coe then be right when he says: "The kingdom of Satan corresponds with the kingdom of God. Thus Satan has his priests, his solemn assemblies, his sacraments, his vows, his ministering angels, all corresponding, point for point, with the Christian belief of the time."

And Christ "created all things that are visible." Then He created the earth upon which He fixed the residence of man. He scooped its vales, reared its hills, and petrified its rocks. He spread its carpet, tinged its flowers, and perfumed the whole with the breath of fragrance which it breathes. He created the boundless deep, with its tides, and rocks, and sands, and bays, and gulfs—the ocean with its millions of inhabitants, from the animalcule too small to be seen with the naked eye up to the leviathan, whose simple breathings make the billows boil.

He created the tiny insect which dances away its little life in the atmosphere of a sum-

mer's day; the bleating flocks, the browsing herds, the tuneful birds, the clear-eyed eagle, and the beautiful carrier pigeon.

He created the starry heavens with their comets, suns, systems, constellations—all declare that "the hand who made us is divine."

And He made the angels, "Cherubim and Seraphim created he them." And it was self-will and not the will of God that brought about sin and apostasy.

And so, although there might have been rebellion in heaven, God, through Christ Jesus, determined to make man, and to save him from the destruction of Satan by making provisions for his salvation through the "Lamb slain from the foundation of the world."

God saw the fall from eternity. Why did He not prevent it? Ah, why? Redemption was no afterthought—it is an essential part of the plan of God in the beginning. The incarnation, death, and resurrection of Christ were not the result of a change of purpose to meet unforeseen circumstances; they were foreseen and foreordained in the eternal counsels of God. Those counsels are wholly above the range of our understanding; we cannot see through the veil of mystery which surrounds them. We simply know that the purpose was formed in eternity that Jesus Christ, the Con-

scious Mind of God, was to be sent forth as a Redeemer. And therefore when the world was founded it was not without respect to redemption. God planned and acted beforehand, as though redemption had taken place —throwing a splendor over material creation, giving a day of grace to men, sending forth redeeming power upon men's minds and bodies. Calvary was not to appease God, but to show His love.

And so after Christ had created the heavens and the earth, He created man in His own image.

The Word says: "And the Lord God formed"—that is much like the other account, "God created,"—formed man of the dust of the ground—the other writer had shown the dust—"and breathed into his nostrils the breath of life; and man became a living soul." This may have been by one act, or by a long-continued bestowal of life. The important truth is that it was done, and man was "a living soul," but one constituted by the breath of life of the Creator. Our fathers read this, and learned its principal truth—God made man. But how was the dust gathered up into the shape we bear? They did not know. If at this time any one knows, he is in hiding.

"Man then had the life of God, and at such

a moment religion became possible. For there was in the earth a person whom God could love; upon whom He could lavish His love, in the blessedness of loving, and one who could respond with love.

"It is wonderful to make life. It is a mystery. We have it, and do not know what it is. Alone in its presence we are silenced. A little while ago an eminent naturalist uncovered the heart of the smallest bird. It was only a description, but the listeners were hushed as in worship, when the point of life was reached, revealed, unveiled. He parted the soft feathers, divided the delicate skin, opened the fragile framework; and there was the heart, quietly beating through it all, its hidden forces working uncomplainingly, and holding the fair creature in being, with a skill and strength which all the cunning of the world could not imitate. It was a moment which has never lost its awe, when I saw the life of the Eternal throbbing in the heart of a humming bird."

And After Adam Came the Creation of Eve

And then He created a helpmeet for man who was called woman. And He gave them dominion over all things. And God planted a

garden eastward, and there He put His children to till the soil, and commune with Him. And these two had a greater degree of intelligence, and a greater capacity for enjoyment than the beasts of the field or the birds of the air. But before intelligence could shine, and life develop, man must develop character. For man saw neither good nor bad. And so they came under the law of God. And the process of law created an opportunity to violate it. Man could choose, and this gave him his sovereignty. Restriction was placed upon man: "of the tree of the knowledge of good and evil" he should not eat.

Now he who incited rebellion in heaven desired to bring the people of earth to unite with him in his warfare against the government of God. And there is no doubt but what Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair.

Now, had Satan revealed himself in his real character, he would have been repulsed, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his real intent, that he might more effectually accomplish his purpose. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve.

The serpent offends us, but he is often in a garden, and he is in his place in the picture of the Eden. In all mythologies he personifies the hostile power, the evil principle, material darkness, moral wickedness. It is very evident that whatever the serpent stood for has not been killed. There are many things in the world which are like the things the devil would do, if there was a devil. We do not like him. We can tear the idea from our Bibles, from our philosophy, but we cannot undo the long history of the world of mankind that takes us back to a deceiver in the garden of Eden.

Eve yielded to the deceiver, but her sin was not a willful one. She was not as bad as Adam, for he willfully chose sin, for did not Paul say: "Adam was not deceived" (1 Tim. 2:14), but willfully, for the love he had for his wife, chose sin.

"It was like the fall of virtue into the arms of vice; like the fall of purity into corruption; like the fall of a star from heaven into hell; like the fall of a wounded albatross from the regions of light down into the dark, tempestuous sea."

"Why did Adam and Eve become false to themselves and their only friend? There never has come anyone to tell us. They could do it, or they would not have done it." An

automatic virtue would have been the virtue of trees and birds, extended a little way. Huxley said he should be willing to be wound up every morning like a clock, if it would insure his going right all day. I should not. Liberty was a genuine gift and held the hazard.

It would seem that God's original plan was that man should not die or work. But when he ate of the forbidden fruit the sentence was passed: "By the sweat of your brow shall ye earn your bread."

If man hadn't sinned there would have been no graveyards, no sorrows, no sicknesses. But because of sin the scenes of life shifted from life to death, from joy to sorrow, from roses to thorns, from health to sickness. The threat of God was accomplished; the reign of death had commenced.

And here we notice the fact that evil proceeded not from matter to spirit, but from spirit to matter. Adam was not cursed on account of the earth which God had declared to be in itself very good; but the earth was cursed because of the sin of Adam, which again originated in the spirit of the Evil One.

Does this trouble us? Well, "if the disease of the world was in the nature of God it would be perfectly helpless. If evil was a thing that God's heart willed, there would be no remedy

for it. But it is not. Our diagnosis is this: that the evil of the world is not constitutional, but functional. It is not in the nature of things, it is in the accident of man's will."

Had Adam remained obedient to God, he would have continued to enjoy free access to the tree of life and lived forever. Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess, and there could have been no hope for the fallen race had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Rom. 5: 12, "Christ has brought life and immortality to light through the Gospel."

So God came with His promise of restoration, in that the woman's seed should bruise the serpent's head. He designated One who should come and save mankind. This lighted up the gloom, and gave a star of hope to God's people. Again and again came messengers of hope and cheer to save men in their dark hour of despair. And who was the messenger but Christ, the Conscious Mind of God? For ever and anon we read of the "Angel of the Covenant; the Angel of the Lord." This means someone apart from the ordinary

angels. For ten times in the thirteenth chapter of Judges we read the significant phrase, "The Angel of the Lord." And the man Manoah, concerning whom these references are made, turning to his wife, said, "I have seen God." Seen God! How do you know He whom you saw is God? Because when Manoah turned to the angel, and said, "What is thy name?" the angel of the covenant said, "My name is Wonderful." And Isaiah tells us that the name of the promised Messiah shall be called "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." And when Jacob lay dying in the land of Egypt he harked back to the scene of his early manhood, and said, "At Luz Jehovah appeared to me, and He said, 'I am the Almighty.'" And John, in Apocalyptic vision, saw Jesus Christ in heaven; and Jesus Christ took upon His lips the same word to which Jacob had referred, as He said, "I am the first and the last; He who was and is and is to come: the Almighty."

And we are all familiar with that statement in Daniel where the three worthies were cast into the fiery furnace, and there came another of whom it was said: "The form of the fourth is like the Son of God."

And there came a time when Christ, the

fullness of God's heart, the Fountain and Finisher of nature, the prophecy of promised joy, broke out upon history as man broke out upon the summit of creation, not only to utter but to realize a revelation of blessedness with which both Nature and Time are strained and charged.

God was made flesh, the meanest part of man. Flesh bespeaks man weak, and He was crucified through weakness. 2 Cor. 13:4. Flesh bespeaks man mortal and dying, Ps. 78:39, and Christ was put to death in the flesh, 1 Peter 3:18. Nay, flesh bespeaks man tainted with sin, Genesis 6:3, and Christ, though He was perfectly holy and harmless, yet appeared in the likeness of sinful flesh, Rom. 8:3, and was made sin for us, 2 Cor. 5:21.

How did Jesus come to flesh? Around this question there has been a storm raging for many years. Men have been deposed from the ministry for denying the virgin birth. The "Inside of the Cup" and other writings have been insistent that the Church has no foundation for this dogma.

To look at this problem correctly we might state that there are three opinions about the birth of Jesus worth considering.

The first is the dogma of the Immaculate

Conception, held by the Roman Catholic Church. It claims that God raised Mary up to the absolute sinlessness that Eve had before she sinned, securing, therefore, an untainted human medium for the birth of Jesus.

To Cyril, Patriarch of Alexandria, whose monks dismembered the body of Hypatia, the Church owes its peculiar phrase, "Mother of God," which did more than anything else to excite Mohammed's indignant resentment to Christianity. Long had raged the dispute regarding this doctrine, Nestorius contending that the Virgin Mary should not be regarded as the "Mother of God," but only as "the mother of Christ, the God-man." Enlarging on the attributes of the illimitable and Eternal God, the Bishop of Constantinople exclaimed, "And this God have a mother? . . . could the creature bear the Uncreated?"

At the Council of Ephesus, before Nestorius and the Syrian bishops could arrive, the whole matter was settled in one swift day. The Virgin's party triumphed. Mary was made the "Mother of God." Multitudes, offended by the grotesque suggestion, and resenting current gross explanations of the Trinity, joined cause with the Nestorians. It was feelings of this nature which actuated Mohammed, when he abandoned polytheism

for monotheism, to reject the doctrine of the Trinity.

Worship of Mary and the making of her "Mother of God" led him to think of the Trinity as the Father, the Son, and the Virgin Consort. So Mohammedism cries: "God is one (not three, not many) and Mohammed is His prophet."

The dogma of the Immaculate Conception is nowhere taught in the Bible, and is therefore rejected by the Protestant Church.

The second is the doctrine of the Incarnation, God manifesting Himself in human form in the person of Jesus. All are generally agreed that this is taught in the Bible, and it is held by all believers. To deny it would be to impeach the Scriptures.

The third is the doctrine of the Virgin Birth, which is a statement of how the incarnation took place. Many of the orthodox people hold that the doctrine of the Incarnation does not depend upon the Virgin Birth. And we would not go so far as to say that one who would not accept the Virgin Birth has thereby denied the deity of Christ.

But we do say that one who will not accept the Virgin Birth denies the facts of the Bible. Matthew and Luke affirm that Jesus was born of a virgin mother, without the intervention

of a human father. Joseph was Jesus' legal father, but not His real father. And the reason why both genealogies trace the Davidic descent of Jesus through Joseph was because the Christ was bestowed by God upon the house of Joseph, although Mary was in the genealogical descent of David.

If we do not accept the Virgin birth then we are shut up to the fact that our infidel friends have brought forth, that "Jesus Christ was a bastard." The Bible distinctly says Joseph was not his real father. Why, then was His father's home not a pure and kindly Church people who deny the Virgin birth say: "I hope that Joseph was His father." I cannot accept the idea of "bastard" because I do not believe that a just and holy God would allow the greatest man in the world's history to come to such a place through unholy wedlock. If God cares about purity and the sweetness of the family life, surely His greatest exponent will be born through purity.

Therefore it is easier for me to accept the idea of the Virgin birth than to deny it and get into the trouble that such a denial brings.

Now some deny the Virgin birth because Mark, John, and Paul say nothing about it. With no such a line of reasoning we come and say: "Neither did they say anything

about the boyhood of Jesus and other facts recorded, so we might justly say that Jesus never had a boyhood, which is preposterous.

Now the incarnation means the immeasurable transformation from a divine to a purely human mode of subsistence, out of which, by a process of development, the divine mode was at length regained. In support of this incarnation we have John's testimony: "And the Word became flesh, and dwelt among us." John 1:14.

There is no doubt but what Paul took pains to acquaint himself, as far as possible, with the content of the evangelical tradition, and that he believed in it is seen from his enthusiastic love and devotion to Christ. There is no doubt but what, in his early ministry, he took pains to confer with those who were best able to recount the gospel story. He spent fifteen days with Peter, Gal. 1:18, and Mark and Luke were his companions. If he had not accepted Luke's idea of the birth, he would have opposed it, and left some record of his protest. We believe this because "he withstood Peter face to face" on certain questions. Paul laid no emphasis on the birth of Christ. He was occupied with an ascended Christ who had appeared to him and commissioned him into apostleship. But he gives us the doctrine

in Phil. 2:6-7: "Who existing in the form of God, thought it not robbery to be equal with God . . . took upon Him the form of a servant, and was made in the likeness of men."

To me the Virgin Birth seems a suitable introduction of such a personality into our human fellowship. Christ can only be accounted for by His superhuman relationship to God. He was not a physical reproduction, but a spiritual bestowal. The Infant in the manger sweeps back past David, past Abraham, past Adam, past the archangels, past sun and moon and stars; back through the mystic cycles of eternity, past all beginnings, for "In the beginning was the Word."

Jesus Christ, then, was the Conscious Mind of God in flesh. Mary gave Jesus the human form, but the mind of the mature Christ was the Conscious Mind of God. We are told that He took upon Himself the form of a servant, but nowhere that He took a servant's mind. Here, then, is one in human nature speaking to His fellow men from the divine rather than from the human side. He could not be called the holiest and best of men because we cannot compare Him with men at all. There is no second to Him; none who stand in the same category. He is the Teacher, all other men are taught. He is holy, all other men unholy.

He is the Saviour, all other men the saved. He is the Messenger of God, all other men those to whom the message is sent.

The geologist, finding a stone where there are no other stones like it, reasonably concludes that it was imported. The botanist, finding a flower where there are no other flowers like it, concludes that its seed was brought from another place. A Chinaman, walking down a street in Pekin, meets an American. The man is like himself, but in many respects totally different. His dress, his language, his religion, his thoughts, are different from his. A foolish man, that Chinaman, if he does not conclude that he has met a foreigner.

Now Jesus Christ was a man like other men, and yet so different from all other men that we are justified in believing that He was more than man; so different as to warrant the conclusion that He was not a native of this world.

And did not Jesus make this claim for Himself? He said: "Ye are from beneath; I am from above: ye are of this world; I am not of this world." John 8:23.

There is an ancient Jewish legend that the true pronunciation of the name of God has been lost, and that whoever recovers it will

hold in his hand the secrets of nature and the hearts of men. It is more than legend. There came One who did pronounce that Eternal Name with the true filial accent, heart of Son answering to heart of Father, character of Son answering to character of Father; life of Son answering to life of Father, and in His hands were the secrets of nature and the hearts of men. Tossing waves grew quiet at His word, deaf ears and blind eyes opened as He spoke, the dead arose at His command. Men in trade and men at work followed Him when He told them to; the poor clung to Him in love, the weak in faith, the rich in adoring worship. Character gave Him power. He knew how to pronounce the Ineffable Name and the world is at His feet.

When did Jesus take upon Himself the power of God? He did not have it in His babyhood or childhood. When He came "He emptied Himself." But when Christ came to John the Baptist and was baptized of him the heavens opened, the Spirit descended upon Him, and the voice attested Him as God's beloved Son. Hitherto He was the Son of God. Henceforth He is the Son of God openly manifested. This was the anointing for His future work, the anointing of the Prophet, the Priest, and the King, of which all the ceremonial anoint-

ing of the Levitical ordinance was but a type. He is now the Conscious Mind of God, localized and circumscribed in human flesh.

Is, then, Jesus Christ the Conscious Mind of God? Let us see. The Psalmist says: "God healeth all our diseases." Then here is the Conscious Mind Christ Jesus striking the blindness from the eyes of the man who could not see, and the silence out of the ears of the man who had never heard, the dumbness out of the tongue that had never said a word, and the stiffness out of the palsied man, and the uncleanness from the skin of the leper. Is life-imparting power a prerogative of the Trinity? It is. For God affirms: "I kill, and I make alive." Now hear the Conscious Mind Christ Jesus say: "As the Father hath life in Himself, so the Son hath life in Himself." And to the son of the widow of Nain He said: "Young man, though dead, arise!" And to the dead girl he said: "Rise up!"

Again we read: "God shall send forth His mercy and His truth," Ps. 57:3. "He shall prepare the way," Mal. 3:1. "Whoso findeth me findeth life," Prov. 8:35. Now Jesus said: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by me." John 14:6. Until Christ came to earth there was no clear knowledge as to life's

origin, work, or end. We can hardly realize what the Old Testament was before Christ came. We read it in the light and way and truth of His revelation, and it is a great comfort to us. Man now knows that there is a God who made him, a God who will meet him when he dies, and a God who works for him while he now is on earth. "In the light which Christ kindled, every man is seeing; in the way that Christ revealed, every man is now walking; in the truth which Christ gave, every man is knowing." "The Son of God was made Son of man, that sons of men might become sons of God."

Sometimes I think that Jesus Christ is the only God man will ever know. I am sure of this, however, that Jesus said: "He that hath seen me hath seen the Father." And yet we know that Jesus said: "My Father is greater than I." Yes, but so is the subconscious mind of man greater than the conscious mind of man. And Jesus strengthens our position and symbolism even more when He says: "I do none of these things of myself." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works." "My doctrine is not mine, but His that sent me." Jesus claims that He does all things, speaks all things, subconsciously;

and yet the Trinity makes its great revelations through a human voice, a human life, a conscious mind.

Strange that under these circumstances there are those who think of the Christ as a dreamy, sentimental, and poetic character. They are charmed by the commendable characteristics of His remarkable life. They refer to Him in terms of soothing speech and of dreamy affection. They think of Him in language which the robust Chalmers called, in his lofty scorn, "nursery endearments." They are ready to adopt the language of Renan, when he speaks of the Christ of God as the "sweet Galilean." Such epithets are unwelcome to Jesus Christ. For as Carlyle described materialism as a "gospel of dirt," we might fittingly describe this sweet and silly sentimentalism as a "gospel of gush." Only as we bow down at Christ's feet and worship Him as the divine human man can we give Him the honor which He merits and demands. Then we can employ and sanctify the loftiest poetry in chanting His praise, and the noblest art in limning His person, and the profoundest logic in urging His claims upon men as the Conscious Mind of God in human flesh.

We now take another step in our unfoldment, and state that the subconscious and

superconscious mind of the Trinity has committed the reason, the will, and the judgment of the Godhead to the Conscious Mind Christ Jesus.

We read: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. Here we have the whole work of Christ presented. "In Christ Jesus"—it is most vital; not merely in His school, in His character, but in Himself, as the branches are in the vine. Philosophers have come, but their wisdom is not sufficient. "Beside the pellucid wisdom of the Son of man the ablest and best-intentioned abstractions of the meandering schoolmen, modern or ancient, are as a brilliant noonday on a whitened beach compared to a foggy morning on a misty coast. With simple phrase, pungent parable, enriching love, and always with fiery vigor, Jesus sent home changeless truths." From Christ we learn what to choose, respect, pursue, enjoy. His revelation enlarges knowledge. His teachings give practical guidance. His spirit leads into all truth. He is the only safe "Thought Teacher." "In whom are hid all the treasures of wisdom and knowledge." Col. 2:3. God condescends to reason with us; He appeals to our sense of obligation, to

our regard for our own interests, but all is done through Jesus Christ.

And what about the will of God? We read: "This is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. Christ Jesus, the Conscious Mind of God, is the sphere in which the will of God is displayed. How can it be displayed in any other way? You cannot display your will except through your conscious mind. Life has its reality, its meaning, its interests, its end, in the will attitudes which we take. We must will, not merely think or feel. The most original thing in human life is the impulse to action.

And the Lord Jesus Christ, the Conscious Mind of God, is organized for action. As He takes His place, there is a tone of command, a vigor of life, a purpose seen, all of which indicates a desire to do the Father's will.

When General Chaffee said to the generals of other nations, when the legation at Pekin was in danger from the Boxers, "I go at once," not waiting for the Germans to come, he acted as the conscious mind of the United States, and in his going he was the means of saving the legation. Thus Jesus in all His wonderful acts represents the Godhead, and saves the people.

And yet again we read: "All judgment is

committed to the Son." John 5:22. It is He that has the divine ability, the divine knowledge, the divine authority, the divine justice, in virtue of all His relations to the world and mankind.

The early Church fathers were divided as to whether Jesus judged as the Son of God or the Son of man. We have discovered the truth, and that is, that He judges as the Conscious Mind of God. Jesus would not be capable of judgment unless He had been God. Hypocrisy must not pass undetected, nor unobtrusive merit fail of recompense. Angels cannot be judges of human character, nor do they possess themselves of all the necessary evidence.

Again, there is no doubt but what the subconscious mind is ready for suggestion, but the suggestion must come through the Conscious Mind of Christ which is the will of God. Hence prayer must be made in the name of Christ. "Whatsoever ye shall ask the Father in my name, He will give it you." John 16:23. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13. Hence we see that the suggestion which touches God the Father, the Subconscious Mind of Power, must come through Christ Jesus. Such sug-

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gestion comes without error, for Christ is the Truth; it comes without uncertainty, because He is the Way; it comes without weakness, because He is the Life.

We read: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17. Also we read: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. "For through Him we both have access by one spirit unto the Father." Eph. 2:18. "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

Then to ask in Christ's name is to come to God, as identified with the very person of Christ. A wife makes a purchase in her husband's name. Literally, she uses his name, not her own. She says, "I am Mrs. A——," which means, "I am his wife, identified with his personality, character, wealth, commercial credit, and business standing." To get to God in Christ's name is to claim identity with Christ as a member of His body, one with Him before the Father, and having in Him a right to the Father's gifts, a right to draw on the Father's infinite resources

And even more startling is the truth that the only way God can forgive sins is through His Conscious Mind Christ Jesus. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1:21. Peter said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. How was this fulfilled? One day Jesus said to a diseased man: "Thy sins are forgiven thee." And the Jews said: "Who is this that forgives sins, but God only?" And Jesus, knowing their thoughts, said: "The Son of man hath power on earth to forgive sins." "That ye may know that the Son of man hath power on earth to forgive sins, I say unto thee, arise, and take up thy bed and go thy way into thine house." And immediately he arose, took up the bed, and went forth. Mark 2:10-12. Some today say that they will come to God, but that they will not come to Jesus Christ as God. But God has no reason, no will, no judgment, no forgiveness, except in Jesus Christ. All these are the functions of the Conscious Mind Christ.

Now if the mind of man were robbed of reason, judgment, will, sight, hearing, taste, and feeling, it would be impossible to estab-

lish contact with that man's mind. In like manner it is impossible to establish contact with the mind of God, except through the functions of the Conscious Mind Christ.

This explains why Jesus said: "I am the door, by me if any man enter in he shall be saved. I am the way, the truth, and the life." "If a man climb up some other way he is a thief and a robber."

It is said that the present German Emperor one day took a long walk at Potsdam. He had gone further than usual and at dusk he was dusty and weary and still some distance from the palace. A country woman, one of his subjects, driving a cart, overtook him. He spoke to her politely and asked if he might take a seat in her cart. She looked for a moment at the dusty and travel-stained king and then, whipping up her horse, she said:

"Not I, I don't like the looks of you." Some distance down the road a mounted patrol stopped the woman and asked her what the Kaiser said to her.

"The Kaiser?" she said. "Was that the Kaiser?" Then, as the truth dawned upon her, she gave one glance at the king as he was approaching, whipped up her horse, and was soon out of sight. She did not know her

king. And thus is it to-day with the Christ. You do not know Him.

And we now introduce in some respects the most important part of our discussion with a story of mighty import.

A well-known, eloquent and popular preacher was addressing a crowded congregation, some fifty years ago, in Scotland. I think I must add that he was a man more popular than spiritual—a man whose sermons contained a good deal more of the wisdom of the philosopher than of the simple gospel of Christ. In the course of his address he remarked that if there could be found in the human race a man whose life should be the reflex of the divine purity and goodness; if such a man could move up and down among men, and by a life of perfect deeds and unselfish benevolence contribute to the happiness of mankind at large; so beautiful a thing is moral goodness, that the world, perforce, would be constrained to fall in love with such an example, and to endeavor to imitate it to a greater or less extent.

There was present in that congregation a venerable minister whose heart was burning with the love of God and the love of souls, whose lot it was to be to address the same congregation in the evening service. When his

turn came to speak he said: "My brethren, you were told this morning that if there could be found among the sons of men one of absolutely blameless moral character and purity, the influence of his example must of necessity be so patent that all mankind would go after him. Well, friends, in the course of human history one such man has been found—a man whose life, from beginning to end, was a true reflex of all the perfections of Deity. Upon his lips there hung the law of kindness; his very glance was tenderness and compassion; he scarcely moved his hands but in acts of mercy and of goodness; he went about doing good everywhere; the glory of moral purity and the beauty of holiness rested upon him. And what do you think became of this unique character in human history? He lived his life; he delivered his message, and—they crucified Him!"

Yes, they crucified Him, for this was the divine appointment and end of the great work of Christ. Jesus came not into the world as a social reformer, not as a moral teacher, not as a great example, although He was all these: He came as a Saviour. The incarnation brings God down to us, but the atonement lifts us up to God. Jesus touches man at His cradle; He reaches down to man at His cross.

Now only through the senses of the conscious mind can pain be felt. The subconscious and superconscious mind has no sense of physical pain. And thus only through the Conscious Mind of God can physical pain be felt by Him. And it is also true that the subconscious mind can be made to suffer through suggestion. As long as Jesus was in the form of God He could not suffer; He could not make an atonement. He therefore took mortal flesh. Here He could make an atonement, and so manifest His love that all should realize that Calvary was a great heart pant of God after the human race. Christ, being the Conscious Mind of God, had an infinite capacity for pain. "He tasted death for every man." Heb. 2:9. Now, where there is no sin, there can be no death, for it is sin that bringeth forth death. Christ was sinless, He was perfectly spiritual, therefore He need not die. But He chose to die; voluntarily He gave Himself. "Himself took our infirmities and bare our sicknesses."

When Christ made the world, it was by words. But when He would save the world, it meant His death upon the cross. Some of you say: "Why, I am all right." This is as if you looked up into the face of Christ Jesus and said: "Your death upon Calvary was

superfluous." That is like taking a pen and striking out the word atonement; like taking an ax and cutting down the cross and telling Christ that you don't need it. But the Word of God says: "There is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Peter says: "Who His own self bore our sins in His own body on the tree, by whose stripes we are healed." And then there are these passages to take into consideration: "The Lord laid on Him the iniquities of us all." "He was delivered for our offenses." "His life was made an offering for sin." The earliest gospel, that of Paul, says: "Christ died for our sins, according to the Scriptures." 1 Cor. 15:3. Again he says: "God made Him who knew no sin to be sin in our behalf." 2 Cor. 5:21. Finally, the death of Christ seems to be set forth as the basis of the universal offer and dispensation of pardon in the strong words: "In whom we have our redemption through His blood, the forgiveness of our sins." Eph. 1:7. And Jesus speaks of giving "His life a ransom for many." And at the Last Supper Jesus tells His disciples that His death is for them, for the many, for "the remission of sins." On the cross, then, the Conscious Mind of God died to save us from sin. And we

who do not see this might well ask the question: "Am I normal?" Jesus' death removes the deadly in our souls and becomes to us the gate of life. It took the most precious thing to remove the most repulsive thing. Only the law of the spirit of life in Christ Jesus could free us from the law of sin and death. "Our peace was born out of His pains. Our joys spring out of His sufferings. The light of our glorious hope rose from the gloom of His desolations." "God forbid, then, that I should glory save in the cross of my Lord and Saviour Jesus Christ."

Here, then, we see that Christ Jesus cannot be divided. Some say that it was the human Jesus only who suffered; the divine Christ did not. The two, however, are inseparable. And the Subconscious Mind suffered because the Conscious Mind suffered, and the Godhead was at Calvary. This thought brings a new consciousness of God and a new consciousness of sin. God suffers unto sacrifice that He may save, not that He needs to be appeased and moved to mercy.

One has said: "The cross of Christ has two elements; one is the element of divine satisfaction and atonement." I do not believe that this can be explored or fully explicated. My own attitude toward the death of Christ

in one of its aspects is that there is a depth and a significance which has never yet been reached by the thought of man, nor has it been revealed in the pages of inspiration.

Sometimes I have sat in the theater before the curtain rose and have heard a concealed movement, a shuffling of feet, opening of doors, and have seen the movement of the curtain, the impress of a hand, or the vague form of some person outlined against it, and I knew that there was hidden transaction and preparation going on which I could not penetrate or understand. When I consider the life which Jesus Christ lived and go down into the lonely moments of His suffering and attempt to explore the mysterious depths of His consciousness, I know that in His experiences there is some mysterious transaction between the Christ which lived on earth and the Eternal, and I cannot discover the exact nature of it, except that I am assured that whatever was necessary to secure forgiveness for earthly sin, whatever was necessary to bring the wayward child of earth back to the Father's house, has been done. I know that every obstacle has been removed along the pathway that leads from the far country of human sin and shame back to the peace of the Father's house and His kisses of reconciliation.

But the cross stands for something more. The cross of Christ is an uncovering of an eternal principle which moves through all mortal life. The principle of love—love that expresses itself in sacrifice and service. We have misplaced the cross of Calvary. We have set it in remoteness. We have placed it in a bygone century, on a far-away hill, but I am persuaded that the Christ intends that His cross shall be the nearest and the most essential fact of constant experiences in the life of His followers. Five times, in differing connections, the Master says, that unless a man take up his cross, he cannot be a true follower. Except a man lay down his life for others, he cannot enter into life. That except a seed of corn die, it cannot bear fruit. This necessity for a cross in the life of the believer, this necessity for dying in order to be fruitful, is His way of declaring the principle that love and sacrifice must work their way through the whole life of the believer, and that as it works its way through the life and action of the believer the world is to be redeemed.

Jesus on the cross of Calvary did not redeem the world. The world is not freed from the agony and condemnation of sin, and it will never be redeemed by the single sacrificial act on ancient Calvary. The world is to be re-

deemed by the cross of Calvary, the principle for which it stands finding its central place in the life of every follower of Christ; and a thousand million Calvaries will be needed to save the world, and every cross will be the cross of Christ, and some single cross will be our cross. The Divine Redeemer came not to save us from the cross. He came to save us to the cross. It is the eternal continuous sacrifice of Christ through His people that redeems the world. "If our cities are to be clean, holy places over which Christ reigns, some man and woman with the cross of Christ in their hearts must surrender themselves to the sweat and turmoil of awful hatreds, that the evils of the city may be broken up. This sacred principle of redemption throbs through all the life of the Eternal God, through the life of the incarnate Christ. For God so loved the world that He gave, and the Son so loved that He suffered and died."

How plain it is that to reject Christ is to reject God! Personal, deliberate, conscious turning away from Christ is turning away from all light and love and hope. The medieval story relates that when Jesus was carrying His heavy cross along the streets of Jerusalem, on His way to Calvary, He stopped a moment at the door of a Jewish shoemaker,

to ease Him of His burden. But the shoemaker came forth and brutally bade the Saviour pass on. For this he is condemned to be himself forever passing on, roaming from land to land, seeking rest but finding none, until Christ comes again. Gustave Doré has given us a series of pictures of the Wandering Jew. The most solemn feature in them is the perpetually recurring cross. When the Jew lifts his eyes heavenward, he sees the cross upon the top of the cathedral spire; when he comes to the meeting of the ways, the guidepost makes a cross before him; rivers and floods, clouds and sunbeams, habitations of men and solitudes of nature, are all and evermore holding up to him the cross and reminding him of the One who died upon it, and whom he rejected and scorned so long ago. It is a parable of Christ's omnipresence. The suffering Saviour is the life of nature and of man. Through all history He is working out His atonement. The mark of the cross is upon every sun and star, upon every chemical atom, upon the body and the soul of every man. There is no other name given under heaven, whereby we may be saved. If we accept Him, we become spiritually partakers of the divine nature, and all things are ours. If we reject Him, the very stars in their courses

fight against us, and the whole universe becomes a cross, to condemn and to punish.

You will notice that the angels are not singing "Worthy is the Miracle Worker," though as a miracle worker Christ was worthy. I know the boast of civilization is that we are mastering the forces of nature. The trouble is our scientific friends are a little prone to claim all the miracles to themselves, and do not think God can do any just now. The tendency is to push God out of the world He has made. Mastery of forces is not worthiness. Invention may not make a man better. Why, he can swear over the telephone, record his oath in the phonograph, and commit sin while making an electric plant, or plot against God and man while flying in an airship.

Jesus Christ as a complete man is worthy, but they are not singing about that. "Worthy is the Lamb that was slain." Calvary was the focal point of Christ's life. He came from heaven to earth for the purpose of sacrificing Himself, that He might redeem fallen men from sin. His cross is more glorious than His resurrection; indeed, the resurrection borrows its glory from the cross. It is not wonderful that Christ should conquer death and come out of the tomb. The wonder is that He should assume human nature and die.

That He should rise from the dead is just what every angel in heaven would expect, but the angels are still wondering at the manifestation of love on Calvary.

And it was Jesus, the Conscious Mind of God in the resurrection. He said: "I lay down my life, that I might take it again. I have power to lay it down, and I have power to take it again." John 10: 17-18.

And after the resurrection He said to Thomas: "'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' And Thomas answered and said unto Him: 'My Lord and my God.'" John 20: 27-28. It is the voice of reason and will speaking here. And, as we have seen, the reason and will of the Godhead are in the Conscious Mind Christ.

It was through the resurrection that Christ the Conscious Mind was brought back to the glorified state of the Godhead. A demonstration of His higher self, subconscious and superconscious, has been made in the sphere of His resurrection.

Having shared His death, we now share His life. Rom. 6: 8. "Death ended at the cross. Now we share His resurrected life, being raised with Him. It is through our

identification with Him in His life, and not His identification with us in our lives, that we come into the living consciousness of that life which is free from sin, disease, and pain." "When Jesus was buried, Judaism ended; when Jesus arose, Christianity began. It is now a gospel of life and not death that saves the world." And what we find in Jesus Christ, the Conscious Mind of God, is not only a new life, but a redeemed body, for we are branches of the Vine, the risen Christ. Well does Paul say: "If Christ be not risen, then is our preaching vain, and your faith is also vain."

Thus the resurrection becomes the medium through which the glorified life of Jesus is infused into the personality of the believer. It is now the living Christ imparting His glorified strength that is the ultimate Christian principle.

And in the glory of heaven, Christ, the Conscious Mind of God, has the "alleluias." The Scriptures teach that Christ's kingdom is an everlasting kingdom, and of His dominion there is no end. And yet we read in 1 Cor. 15:24-28, "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father . . . then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

In what sense, then, can Christ be said to deliver up His kingdom? It must be remembered that the Scriptures speak of a threefold kingdom as belonging to Christ.

First, that which necessarily belongs to Him as a divine person, extending over all creatures, and of which He can never divest Himself.

Second, that which belongs to Him as the incarnate Son of God, extending over His own people. This also is everlasting. He will forever remain the head and sovereign of the redeemed.

Third, that dominion to which He was exalted after His resurrection when all power in heaven and earth was committed to His hands. This kingdom, which He exercises as the "Theanthropos," and which extends over all principalities and powers, He is to deliver up when the work of redemption is accomplished. He was invested with this dominion in His mediatorial character for the purpose of carrying on His work to its consummation. When that is done—when He has subdued all His enemies, then He will no longer reign over the universe as Mediator, but only as God; while His headship over His people is to continue forever.

So when Paul speaks of the Son being sub-

ject, or retiring from view, he is speaking of the Son as incarnate, or externalized in the flesh, visible outwardly in the man form, and known as the son of Mary. Trinity will remain, but the mortal sonship, the man, will disappear, and be no more visible. The Son will not be conspicuous in rule as now, but God the Trinity, Conscious, Subconscious, Superconscious Mind, will be all and in all.

It will be well for us to recall that after Jesus Christ ascended, the Bible shows Him at the right hand of power; then, as appearing to Stephen, the Son of man STANDING at the right hand of God; then, appearing to John at Patmos, WALKING in the midst of the seven golden candlesticks and holding the stars in His right hand, walking amid the churches and holding their ministers in His mighty hands! Then, again, He is shown as COMING in power with His angels, and every knee shall bow and confess that He is Lord of lords and King of kings. All these movements show to us that JESUS IS THE CONSCIOUS MIND OF GOD.

A few years ago, when I was attending a great convention, there were two addresses given by young preachers, bright, keen in intellectual power and discernment, that were on the life and work of Christ. They rather de-

tracted from the glory of the atonement and the deity of Jesus. As a result, one could feel the suppressed undercurrent of the great mass of delegates who felt grieved and somewhat indignant at the modern presumption of scholarship in our church, of the great Christ. One wondered when and where the storm of indignation would express itself. It came from an unlooked and unthought-of quarter.

Two days after these addresses the convention was invited to be the guests of Oberlin College. The night of the reception about a thousand persons, many of them delegates, sat down to a banquet prepared for them. After the banquet was over Dr. Cyrus Northrop arose and delivered an address which he had been asked to give for the occasion. He had not attended the convention, but had come directly from St. Paul for the banquet. He knew nothing of the "stirrings" of the delegates from "progressive thoughts," given at the convention. The principal thought of Dr. Northrop's address was that, having just retired from active service, he had had time to review his lifework somewhat and to ask himself what he would do, if he had a chance to live his life over again. He said: "I would preach Jesus and Him crucified. It is the only thing worth doing in one's ministry. Other

things do not amount to much in the presence of so great a theme and life." Then, pausing a moment, he started the words: "All hail the power of Jesus' name, Let angels prostrate fall, Bring forth the royal diadem, And crown Him Lord of all." It was a marvelous scene that followed. Many cried; more sang as they never had before, and the emotions of all were moved upward to a resolution which had its climax in "Crown Him Lord of all!"

II

THE FATHER, THE SUBCONSCIOUS MIND OF GOD

IN the Metropolitan Museum, in New York City, are two pieces of sculpture, the work of Rodin. One is of dark bronze, and is the figure of a man clasping to his heart a woman, while he is bending forward in gloomy reverie, with head resting upon his hand. Opposite this bronze figure is a rough block of discolored white marble. Up through this block of marble is thrust a snowy hand, entitled "The Hand of God." The hand is stretched out to help the man and the woman. It is all of God that the artist dared to conceive.

My daring is even greater in this address, for I am trying to bring to your thought the greatest conception of God, the Subconscious Mind Father. It is an undertaking to make real the Invisible, who is the sum of all greatness and glory. It is much easier to write "Jesus, the Conscious Mind of God," and "The Holy Spirit, the Superconscious Mind

of God," because They are more visible in Scripture, and have manifested and are manifesting the power of the invisible Father. But how can a man talk or write of the unseen glory? And yet we know that there are things of beauty, things of grandeur, things of sublimity, things of glory. The first three we have seen, but things of glory belong to the Father, and to things that are to come. And yet we dare say:

> "O Thou invisible, we view Thee,
> O Thou intangible, we touch Thee,
> O Thou unknowable, we know Thee,
> Inapprehensible, we clutch Thee!"

I believe in the unity of God. There is one God. Although there is a threefold distinction in the divine essence, yet there is one indivisible God. That which is infinite must be one and indivisible in essence. This does not mean that we have a God who has three wills, three sets of affections, or three intellects. Martensen puts it this way: "Father, Son, and Spirit are not qualities, not powers or activities of the nature of God; they are hypostases; that is, distinctions in the divine nature expressing not merely single aspects, single rays of that nature, but each expressing by itself the entire essence; they are momenta each of which for itself, at the same and in

equal degree, reveals the whole of God, the whole of love, though each in a different way."

Many have tried to illustrate the Trinity. Some have referred to the union of light, heat, and radiance in the one sun; others to the root, stem, and flower of the one plant; or the intellect, will, and affections in the one soul; the memory, intelligence, and the will in the one mind; the subjective ego, the objective ego, and the identity of the two; the thesis, analysis, and synthesis in the one theme.

But modern psychology has given us a much clearer and better illustration and analysis of getting hold of the Trinity in the mind of man. Man has a conscious, subconscious, and a superconscious realm of one mind. And these three realms, each doing its distinctive work, and yet manifesting through all, and in one, is one mind. And thus may it be with the Mind of God. It has the Conscious Mind Christ, the Subconscious Mind Father, and the Superconscious Mind Holy Spirit, all making up the Infinite Mind of God.

In another lecture we have said that the subconscious mind of man had five great things in its constituency. They are perfect memory; tremendous energy; never sleeping; functioning the body as well as energizing the

intellect; and telepathic communication. If God's Subconscious Mind Father is the counterpart of man, only Infinite and perfect where man is finite and imperfect, then He has these five great characteristics also.

The Father has perfect memory. We read: "And a book of remembrance was written before Him." Mal. 3:16. Also: "The righteous shall be in everlasting remembrance." Ps. 112:6. We know that a loss of memory is a loss of individuality. Without it there can be no comparison of experience, hence no reason, no judgment, and no power of discernment. When we lose our past we lose ourselves. When we lose our memory we lose our personality. With that will have gone the names and faces of friends, of customers, business associates, and the stored-up knowledge which gives man his power in the world. Deprive us of our memory and we become anybody in general and nobody in particular, an unattached and disconnected human unit.

And that this memory is not in the conscious mind is seen from a number of experiments. It is in the subconscious mind.

One time a group of medical men were examining a young man and before they hypnotized him they asked him if he remembered any sermon he had ever heard. He said

he did not. After he was hypnotized the operator asked him the same question and he said: "Yes! I remember the sermon Bishop Potter preached when I was confirmed." Asked to tell about it, the young man stood up, and, announcing the text, began to give the sermon. Those who had heard the Bishop marveled at the striking resemblances in voice and mannerisms that were produced.

It is clearly stated in Scripture that at the suggestion of Christ, the Conscious Mind of the Trinity, everything from the Subconscious Mind Father can be called up. Information will be furnished in all its perfectness in every human case. While Jesus will be the Judge, the Father will furnish information.

In the second place, the Subconscious Mind Father has tremendous energy. This energy is seen when I drop a pencil, for it drops to the floor, demonstrating a marvelous invisible connection between it and the total mass of the earth.

Take a block of granite four feet thick and of any length and breadth you wish, and the sunshine falling on that rock for a single hour exerts a force sufficient to lift it vertically to a height of two hundred and twenty-five feet. That is, if all the energy of that rock for one hour could be condensed by a burning glass

under perfect conditions, the heat thus concentrated would generate steam enough to raise the rock by means of perfect machinery to the height of two hundred and twenty-five feet.

The energy expended by the sun on the roof of your building would give you heat and light throughout the year, if it could be directly utilized. The solar energy expended on our vast prairies would, if properly applied, move all the machinery of the world.

And this energy is not of the happy-go-lucky kind. It operates along the line of intelligence. See the ordered life in astronomy, botany, zoölogy, the habits of animals and the abilities of man. Think of the energy that is required to keep all systems of worlds in their place; to energize life and strength for the seeds, and to "thresh mountains with a blade of grass." What a story geology could tell of the glory of the strength and energy of God!

Think of the energy that is called upon by man's conscious mind to execute "The Ring and the Book," by Browning; "Hamlet," by Shakespeare; the electric light, by Edison; the wireless, by Marconi; the engine, by Westinghouse. But these are nothing compared to the energy of the Father. What is the breath of

a babe to the power that swings the stars? So is the energy of man to the energy of God.

Think of the energy that was demanded to save man! God's greatest is not in the building of the universe, but in saving His child. The plan of redemption took the greatest energy of God, the Father. And because the energy of God is in it, "it is the power of God unto salvation to every one that believeth." Here is our dynamo; here is our power house; here is our reserve; here is the unseen power of the Church—in the Subconscious Mind Father. And because of this energy furnished to the Conscious Mind Christ, and to the visible Church, "the gates of hell shall not prevail against it."

Third, the Subconscious Mind Father never sleeps. "Behold he that keepeth thee will not slumber." "Behold, he that keepeth Israel will neither slumber nor sleep." Ps. 121 : 3-4. The subconscious mind of man never sleeps. It is always awake, doing its work. That is the reason that if we give it the suggestion it will awaken us at any time in the night. If it should sleep, our enemy death would come at once. It is always ready to help the conscious mind when called upon. It knows no weariness, no weakness, no sickness. It of

itself has nothing but power and strength to impart to us.

And God, the Father, is keeping watch over His own. He will meet all the wants of His people. The old, ignorant African woman was right who, after hearing her first sermon from a Christian missionary, said: "There! I always told you that there ought to be a God like that."

In Sir Walter Scott's novels we read again and again how a knight always appeared at the right time to save the one who was struggling against odds. We fight not alone; we struggle not by ourselves; we bear burdens not in our own strength. The Father lives above us; dwells within us; He is the "internal push" which Bergson finds working in the forms of life.

"The Bible presents us with a view of God vast enough to fill the infinite spaces, and tender and loving enough to fit down by His grace into the niches and grooves of our innermost experience." A freethinker met a plain countryman going to church. He asked him where he was going. "To church, sir!" "What to do there?" "To worship God." "Pray, tell me whether your God is a great God or a little God?" "He is both, sir!" "How can He be both?" "He is so great,

sir, that the heavens cannot contain Him, and so little that He can dwell in my heart." Yes, God is still keeping watch over His own, above, without, within.

Fourth, the Subconscious Mind Father functions the body, the life, of His Church and child, as well as the world. We read: "Upholding all things by the word of His power." Heb. 1:3. Not a sparrow falls to the ground but what He notes it. How great that sentence in the light of the above! "In Him we live, move, and have our being."

The term Father is the pure beam out of which the many colored relations of life are resolved. He loves us. As children we bear His image in knowledge, righteousness, and true holiness. As children we receive the flow of that love in our hearts. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."

As a Father, God takes care of us. This naturally follows from love, which instinctively takes care of its offspring. "We are the offspring of God." His ear is open to our cry. He opens His hand and keeps us alive in famine. He meets our returning needs.

The Father provides for us. "The earth is the Lord's and the fullness thereof." "Jeho-

vah-Jireh," the Lord will provide. He sends manna from heaven and makes water gush forth from the flinty rock.

The Father protects us. He is a shield and buckler, a tower of strength in the day of trouble. There are many lions and wild beasts in the way, ever lurking for their prey. But God guards His children against the snare of the fowler, the pestilence that walketh in darkness, and the destruction that wasteth at noonday.

The Father educates us. "I will instruct thee and teach thee in the way that thou shalt go." Life is a school, and we need the great Teacher. He makes allowances for our slowness and dullness. "He remembereth our frame that it is dust." Of this general Fatherhood all are partakers. It is the heritage of man as the child of God. But some of us are prodigal-starving in a far country. To come home is to find the blessing, the new life, is to be filial sons of God.

No babe ever needed its mother or a nurse as much as we need the Father to function our lives, and bring to us the gifts of life. And this functioning must care for all our nature, physical, mental, and spiritual. We forget, in the generosity of nature's gifts, the One who has supplied us, and hardly say:

"Thank you!" so accustomed have we become to these supplies. And when we turn to our functionings of mind and spirit, we realize, with Wordsworth:

"And I have felt
A Presence that disturbs me with the joy
Of Elevated thoughts, a sense sublime
Of something far more deeply interposed,
Whose dwelling is . . . all in the mind of man;
A motion and a spirit that impels
All thinking things."

We now know that God is not only back of the universe, but He is in all its processes, revealing Himself through nature, manifesting Himself in His majestic march down through human history, sovereign will, eternal power, everlasting life. He is the God who embodied Himself in Jesus Christ who taught us to call God, "Father."

At one of the meetings of the British Association a number of years ago a very spirited debate had been in progress for some time over the development of life in the world. Link after link had been connected up in the long chain of progress, but there were breaks along the way which they seemed unable to bridge; and as they worked back to the beginnings they were all manifestly baffled to explain the origin of life. Lord Kelvin arose

in the midst of the debate and said: "Gentlemen, you need God to explain your theories."

This is the universal need of man. He needs God. He needs God as the basis of his philosophy, his science, his psychology. God has constructed all things for our good, for our development, for our life. He is in all things for His children. All things have been made by Him for us. They will function our needs.

A few years ago the first iron railroad bridge was built in Pennsylvania. The building of the bridge was of great interest to railroad men, for if the builder should do what he claimed for his new invention, it would revolutionize bridge building. The day of testing came. A large number of railroad men were present to watch the inspection and see the testing. Three large engines were there to be driven onto the bridge to test its strength. When the engineers looked across and saw the small iron girders which were to sustain the weight of their engines, they said the bridge would not hold them, and they refused to run their engines upon it. In vain the builder protested, telling them he had tested every piece of iron before it came from his factory and that he knew that the bridge would hold the engines.

What was to be done? It seemed as if the testing would be a failure. He could not run the engines upon the bridge himself, for he knew nothing about the running of engines. At last a thought came to him, and he began at once to execute it. Going down to the side of the river, and jumping into a little boat, he rowed away. The spectators wondered what he was going to do. In a few moments they understood. The builder rowed out into the middle of the stream, up under the bridge, and anchoring his boat directly under it he folded his arms and with a voice full of intensity said: "Ride on with your engines; I put my life under this bridge that it shall hold." When the engineers saw that the man was willing to put his life under the bridge they said, "It will hold," and they went onto it with their engines. It did hold and is there to-day. Now God the Father, Christ the Son, and the Holy Spirit built this life of ours; the Father's life is under it; He is upholding it; He is functioning it.

Fifth, the Subconscious Mind Father has telepathic communication with His children. Jesus said: "We will come and make our abode with Him." John 14:23. Again, Paul says: "God hath revealed them unto us by His Spirit." 1 Cor. 2:10.

Telepathy is now one of the accepted facts of human experience. Scientists and thinkers differ in their explanation of the facts, but do not deny the existence of the facts. Mind can speak to mind through space directly, without the intervention of any physical means whatever. And when your mind sends to me a cry of hunger, a cry of help, which arises from your spirit, a thousand miles away, my spirit can detect through its being keyed up to your vibrations the cry, and thus we have the spiritual fact, toward which the physical facts for years have slowly pointed the way. The nearest approach to explanation is, that the ether is the medium not only of light, electric and other force vibrations, but of thought vibrations also. Our two spirits are like two wireless telegraph stations. One sends out its cry for help, its prayer vibration, into the ether, and the whole world quivers with that vibration. I, at this end of the line, being sympathetic, pick out of the ether my own, and I hear the cry, and send back, through the ether, my answer of comfort and help.

Now, while the laws of transmission have not yet been discovered, so as to make perfect this communication, we must grant that God, the Father, knows how to transmit, and He

therefore can send to us, and is sending to us continually, His help and love, to enable us to be strengthened and illuminated in mind and spirit. Therefore, if we were more passive, more in the silence, more in communion and prayer, we would get from our Father the deep and mighty things of God that would enrich our lives and services. There are deep and mighty realities for those who take time to commune with God. And they are communicated to us by His Spirit. "He shall teach you all things." John 14: 26.

Let us now turn to the metaphysical side of our question, and see how our proposition unfolds.

We know that there is always more coming out of the invisible than the visible. There is more coming out of the invisible mind than the visible creation; more out of the invisible wireless than the visible telephone. So more is coming out of the Invisible Subconscious Mind Father than the visible Conscious Mind Christ. We know more is coming out of the invisible Christ than the visible Christ. Think what power came on Pentecost in comparison to the three years of Christ on earth!

How can we make plain that more is coming out of the Subconscious Mind Father than the Conscious Mind Christ? Only through

our symbolism that God is the counterpart of man in his mentality. So that if man has a conscious, a subconscious, and a superconscious mind, three realms of one mind, so God has the same, only in perfect and infinite degree. How can this be? Well! a bungalow can have three rooms and yet be one house. And just as the kitchen is distinct and is used for something different than the other rooms, and the other rooms are distinct from each other in their functions, so the three realms of the mind of man, and of God, are distinct from each other, and have a distinct work to do, and yet are one mind. We, therefore, state that Jesus is the visible, Conscious Mind of God, the Holy Spirit is the Superconscious Mind of God, invisible, yet manifesting His power in the Church and the individual life of man, and the Father is the Subconscious Mind of God, invisible, the dynamo, the power house out of sight, controlling all action, furnishing all power that makes for light and life in this world; He is the unseen life of the visible Jesus Christ.

And just as there has come out of the invisible mind of man more and more in conscious creation and visibility down through the ages, like books, pictures, music, inventions, electrical appliances, etc., so more and

more is to come forth from the Subconscious Mind Father down through the ages.

His Spirit will quicken, and manifest through the conscious mind life of His children, and things new as well as old will be made manifest to the glory of God and His kingdom.

We are now ready to see how God, the Father invisible, will manifest Himself to us. "We must study the Unseen through its manifestations. If God had no means of self-manifestation He could never be known. 'No man hath seen God at any time.' Nor hath any man seen electricity. But we have seen its manifestations. And we have a God, the Unseen, and, until manifested, the Unknown; who unless manifested would be indeed unknowable. But God manifested as the Father has been manifested in visible Sonship; an historical and outer revelation addressed to the senses; seen, and heard, and handled." And Jesus is that revelation, as the Conscious Mind, the visible Mind of God.

The Subconscious Mind Father sought to express Himself through nature. But men did not hear or understand this kind of revelation. "The revelations did not reveal; the expressions did not express." But God is never defeated. If He cannot express Him-

self one way, He is bound to make Himself known in another way.

There are three ways of knowing me. You might have come around to my last pastorate, and knocking at the door of my home asked the servant, who would have answered the call, who I was. She would have told you that I was six feet and one inch tall, dark complexioned, dark eyes, and that I was pastor of the stone church near by. That would be kitchen or servant knowledge of me.

In the second place, you might have fallen in with some friend of mine who had been my guest for a few days, and asked him who I was. He would have told you something of my physical description, and then have given you something of my mentality and personality. That would be guest knowledge of me. But that knowledge would not be complete.

In the third place, you might have fallen in with my son, who is of age, and asked him about me. He would tell you what you want to know, and the knowledge would be quite accurate, because he has lived with me, and knows my down-sitting and mine uprising. He would clinch your attention when he would say: "He is my father!"

Bishop Matthew S. Hughes well said: "The supreme and comprehensive disclosure of God

is: 'God is love.' The laws of nature are servant knowledge of God, and do not disclose the sublime truth of God. The light of nature at best is only a 'dim religious light.' We do not love an architect as an architect, a scientist as a scientist, an artist as an artist, or a builder because of his achievements. None of these things tell us whether we would enjoy personal relations with the author. . . . We are not sure from the works of a man that we would love him. Even so the God of nature must seem cold and distant until we have more intimate knowledge.

"There is another revealing of God to men, and it came from guest knowledge through Moses, who was with God forty days and forty nights. But here God seems to be the great antagonist. He is the Lawgiver and we are the lawbreakers. The lightnings of Sinai strike us with terror and the thunders of the mount make our souls tremble within us. The voice of God inspires no hope when it proclaims the law to a sense of guilt. We have not yet found the revealing that brings hope and joy to us.

"So God made another revealing, and it was one of love, in His Son, which shows Him to be our Father. Love must have expression. But love is invisible. No man hath seen love

at any time; but life hath declared love and it has been manifest in the flesh since the beginning. All the many varieties of life are known to us in the assumption of form. Life always clothes itself. You never find life of any kind wandering naked and vagrant, without any form as a means of manifestation. This is true of the love life. It must have a form of expression; it will find a method of manifestation.

"There is that great life force of our republic called patriotism. It is a form of love—love of country. No man hath seen patriotism at any time. It is something invisible and imponderable; but who doubts its existence? In times of greed and corruption the modern Herod may be ignorant of its hiding place; but in times of the country's realized danger it is always manifest in the flesh. Not once, but many times, in the history of our country the world has seen that love incarnated. In times of war it has found its visible form in mighty armies and great navies. What magnificent bodies it has assumed! How it has suffered! How it has died! This love has its Bethlehem where it is born; its Nazareth where it grows in stature and wisdom; its wilderness where it is tempted; its Gethsemanes where it suffers; and

its Mount of Sacrifice where it dies. But it is known to the world only when it becomes incarnate in an individual who is a patriot or in any institution like an army.

"This same great principle is verified in our own experience of love. It is never content to dwell in the hidden depths of the heart, giving no token of its existence. It must express itself by the very law of its being. So it speaks with the tongue, beams in the eyes, clasps with the hand, and in a thousand ways seeks to make its presence known. Love knows few tortures like inadequate expression, for to the full extent of its powers it must manifest itself. This is always true of love—human or divine. If it were published that God is love, and there was nothing in human history like an adequate incarnation of that love, skepticism would be justified in laughing that revelation to scorn. If God is the greatest lover in the universe, we may be sure His love will find the greatest expression love has ever known.

"Love as a father will lament as did David over a rebellious son: 'O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'

"And shall we expect less of the love of God? If so, then we have a Gospel to be put

to shame by the love of man. If not, then we may look for God manifest in the flesh at some point in human history. If God is love; if all love is under a law of incarnation; if love must identify itself with its object, these are the stages of the pilgrimage by which we are brought to places where we read and see that 'the tabernacle of God is with men!'

"Dr. Kane, the famous arctic explorer, told the story of a company of his men who were sent out from the ship, and were overcome by cold and fatigue. One of the number stumbled back delirious with suffering, and Dr. Kane set out with a small party to find them if possible. After days of searching, they came upon them in a cave, just alive. The intrepid leader relates that when he crawled in on his hands and knees, the men tremblingly whispered, as the tears filled their eyes: 'We knew you would come!'" If men knew God was, and if they had remembered that love makes common cause its object, the world might have cried when Christ came as the Conscious Mind of God: "We knew God would come!" Yes, the Subconscious Father had come as the Conscious Mind Christ.

God, the Subconscious Mind Father, reveals truth to men by incarnating it. He gave the truths of electricity to Franklin, Morse, Field,

and Edison. He did not zigzag it on the sky, but flashed these truths into the souls of men, and they wrote them out for us.

God gave the truths of poetry and philosophy to the world, not by writing them on the sky with an angel's finger, but by incarnating them in the souls of Shakespeare, Moore, Longfellow, Bryant, and Emerson, and having them write them down for us, so that we might read them by our lamp.

So the truths directly relating to our spiritual lives were not whispered to the world by angels' voices, but revealed by Jesus Christ. There seemed to be no other way to make the revelation that we might at all comprehend. If they had written them in the language of angels, or had painted them on the sky, the scholars might have read them, and then gone home to debate their meaning. You could not reveal to an untutored son of the forest the method by which a telegram is sent under the waters of the deep blue sea, or by the wireless method. Neither could God reveal to us the mighty truths concerning life, duty, and destiny by an abstract statement. He gave us a life, the life of a personality so filled with God that He could and did say: "He that hath seen me hath seen the Father." This is the revelation of God to us: "Jesus Christ, God

manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed in the world, received up into glory."

We cannot get away from Christ. He is in Genesis and Revelation; He is in the law and the prophets; He is in the Psalms and the Book of Wisdom; His is the face that looks out of all the pictures of the Word; His are the eyes that gaze upon us from every wall; His the figure within every shadow; His the light that breaks from every mountain top of revelation. The Old Testament is a new book to us when we know that Christ is the Infinite Personality who inhabits it; that He is the Angel of the Lord who appears to the patriarchs and prophets; that He is the Light that shines forth from beneath the overarching wings of the cherubim, above the Ark of the Covenant; that He is the form of the fourth in the fiery furnace; that He is the horseman under the myrtle tree in Zechariah's vision. And when we come into the New Testament, here He is coming from behind the curtain of history, revealing Himself in human form, divine speech, Godlike power, and holy sacrificial love. If any man, therefore, is to know the Subconscious Mind Father, the channel of that revelation of the Mind of God can be no other than that of the Conscious Mind Christ.

The Bible writer sums it up for us in Heb. 1:1-3, when he says: "God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the worlds; who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He made purification of sins, sat down on the right hand of the Majesty on high."

This statement of the writer sweeps the whole field of God's revelation and relations to men. He is above Moses a faithful servant in God's house because He is a Son in His Father's house. He is above angels because He is worshiped by them; because He is Lord in the kingdom in which they are but ministers; because He is the Creator and they are the creatures; because by Him as His Conscious, Creative Mind, God made the worlds. He is above all chiefly in that He is the effulgence of God's glory, and the very image of his substance.

While Jesus' self-existence is brought out by Paul when he says, "Before all things he was," and His immutability in the statement, "Jesus Christ, the same yesterday, to-day, and

forever," and his omnipresence in the words, "Where two or three are gathered together in my name, there am I in the midst of them," and His omniscience in the words where it indicates that He perceives the thoughts of the hearts of men, yet we have the truth that Christ was localized as God the Father is not; and that He could do nothing of Himself. So it was the Father Who gave the Son; and the Son's whole purpose is to bring us to the Father.

The Jehovah of the Old Testament is the Son of God in the New Testament. Jehovah and Jesus Christ one and the same eternal Word. Behold God walking as the Jehovah Angel in the ancient Church. Behold Him walking as the Conscious Mind Christ in the midst of the disciples. God is just what you see Him in Jesus Christ. "And this is eternal life, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ."

Dr. Andrew Peabody, of Harvard University, said: "We have in Jesus Christ all of God that can be incarnate, all of God that we can fully comprehend, all of the divine that is communicable. God in Christ is the only God that the Christian knows. We see in Christ what we worship in God."

If life, truth, and the way to God were to come, they must come to us through Jesus Christ, who sees in us the divine image, and who leads us back from the erring way to our Father's house.

It is related that a few years ago there was born in England a boy who was heir to a great name and estate. When he was about five years old, his governess one day took him out into the woods for a little diversion and play. Arriving there, she seated herself in a quiet place, and starting the child in his play, she began to read a novel. Becoming interested in the book, she forgot her charge, and he wandered away, attracted by different things that he saw. Finally he came out upon an old road, and, playing there, was seen by a gypsy band that happened to come along. Seizing the child and stifling his cries, they made their way to the English Channel, and crossing over into France they taught the boy the gypsy life; taught him to play an instrument; taught him to beg, and even to steal. But often there came to the boy a vision of his past life. He saw in his dreams a beautiful home, a sweet face bending over him, and he wondered at it all. When he was about ten years of age he overheard an old gypsy woman tell to a newcomer the story of his early life, and he knew

then that he did not belong to the gypsy life. But how could he find his father, his mother? He would try. So one day he ran away, and making his way back across the English Channel he began to wander up and down the country, playing his instrument, hoping for the reality of his visions and dreams. One day he came to a beautiful estate, and away out yonder under the trees was a magnificent home. He started to go through the gate that led to the grounds, when an old gatekeeper came out of the lodge and said: "My boy, no beggars are allowed inside of these grounds, you will have to go on." As he started to go away, the old gatekeeper called him back and questioned him as to why he was doing that kind of work. The boy told the gatekeeper his story; he was seeking his lost home and parents. Quickly it flashed over the gatekeeper that he had found the lost heir. Taking the boy by the hand, he hurried him up to the mansion and opening the great hall door he cried: "Master! Master! I have found him! I have found him!" When the father and mother came rushing down they discovered their long-lost child, and knew him from marks of identification. And as they sobbed and cried over him in joy, he mingled his tears with theirs,

and said: "I know now what the dream meant."

We are lost children of our Father. He is searching for us. We have dreams of our heritage and true estate. But we know not the way; we cannot find alone our Father's house. Christ comes for the Father and He points out the way. If we will go with Him, He will take us by the hand and lead us into the presence of our Father, and then we shall know, for "His Spirit will witness with our spirit that we are the children of God."

God, then, is our Father, and He has a heart of love, that comes to us like the sun to give light, life, and power. But this mighty love and revelation are given to us in the face of Jesus Christ. The invisible is brought near through the visible. The Subconscious Mind Father speaks through the Conscious Mind Christ.

Is this hard to understand? Well, we have illustrations of this truth in our business method of to-day. Here is a great corporation employing many men. It has a conscious mind superintendent that is visible and a subconscious mind directorate that is invisible. You cannot reach the subconscious mind directorate except through the conscious mind superintendent. All communications from the

directorate are made through the superintendent. All complaints, all desires of the workingmen, must be made through him to the directorate.

Browning puts it into a nutshell when he says in "A Death in the Desert":

> "I say the acknowledgment of God in Christ,
> Accepted by the reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise."

The relationship, then, of the Father through the Son to us is most important and interesting. Let us go on with our thought now that we have the key that unlocks this marvelous mystery of the Mind of God.

We are told that the Subconscious Mind Father and the Conscious Mind Christ are one mind, as the subconscious and the conscious mind of man are one mind. Both realms are in one mind, yet distinct in their work, and yet working together. This is true of the engineer and firemen, the pilot and engineer. Jesus said: "I and my Father are one." John 10: 30. There is not a shadow of a doubt but what "Christ was the very essence of the Unseen Father, and the living influence of the Eternal God."

And yet the Subconscious Mind Father is greater than the Conscious Mind Christ, as

the subconscious mind of man is greater than his conscious mind. I have said before that the subconscious mind of man has perfect memory, greatest energy, mighty reserves, functions the body, and is the natural self. It furnishes the power for the conscious mind to do its work, as the engineer furnishes the power for the pilot.

And Jesus said: "My Father is greater than I." John 14:28. Christ attests the Father's supremacy in such statements as: "I am come down from heaven, not to do mine own will, but the will of Him that sent me." John 6:38.

"The words that I say unto you, I speak not from myself, but the Father abiding in me doeth His works." John 14:10.

"My teaching is not mine, but His that sent me." John 7:16.

"As the Father gave me commandment, even so do I do." John 14:31.

"The Son can do nothing of Himself." John 5:19.

"I and the Father are one," said Jesus; and "The Father is greater than I."

"There is no contradiction here." Dip a drop from the ocean and let it speak to you. It can say, "I and the ocean are one" and "the ocean is greater than I." Nevertheless

there is a difference. Truly one with, and truly representative of the ocean, yet it lacks the ocean's broad expanse, its swelling tides, its depths unfathomable, its bosom-bearing power.

The electric light and the power house are one, and yet the invisible dynamo is greater than the conscious visible light. The light shines, gives forth power, but it receives it from the invisible power house.

"In Jesus the Invisible became visible; the intangible, intelligible." In Him dwelt all the fullness of the Godhead bodily. "Christ is the thought, the emotion, and the self of God uttered for us." It is God that worketh in Christ; it is He that furnishes the power. It is true that the Subconscious Mind Father created all things, but He did so consciously; that is, through Christ. This is what Paul meant when he said: "By whom also He made the worlds." Heb. 1:2.

Is this hard to understand? Let us make it more concrete. Edison is a great inventor. But he does not make all his inventions; he does not do all the work. He is the subconscious mind; behind him are his conscious-mind workmen. He furnishes the genius—the model, the ideal—but his workmen execute his orders. We might say of him in regard to

many of his works through his workmen: "By whom also he made the phonograph, the electric light."

At one time I visited Luther Burbank in his home at Santa Rosa. He was not out in the fields doing the work of experimenting himself. He was not visible to the stranger who came to look over his gardens. It is very hard to get to him, even if you are of much importance. But you can see his work through his conscious workmen. He is made visible through his men.

We might say the government of this country is the subconscious mind, and that the agents of its various departments are its conscious minds.

We can see the truthfulness of this when we recall some events in the history of our nation. Take the case of Admiral Ingraham and Kotza. The latter had been partially naturalized as an American and had returned to his old home in Turkey for a short visit, when he was seized by the Turkish authorities and thrown into prison, as a deserter from his country. He demanded a hearing of his case, which was not granted him. Hearing by the underground system that an American man-of-war was in the harbor, he got a communication to Captain Ingraham that he was an

American citizen who had been deprived of his treaty rights, and he asked for protection. Upon investigation Ingraham discovered his statements were true, and demanded of the Turkish authorities the release of Kotza, which was refused. Immediately, acting consciously for the United States, Ingraham gave the authorities of the port of Smyrna thirty-six hours to turn Kotza over to him. If this was not done he would fire upon the port. In about twenty hours four Turkish men-of-war came into the port and took positions near the American man-of-war. Ingraham knew they had come for the purpose of intimidating him. But he was firm and unmoved by the subtle threat, and when thirty hours had passed he ordered his vessel cleared for action, and this was done. Sending word to the superior of the fleet he told him that it would make no difference to him if there were twenty vessels against him, he would open up for action, precisely at the end of thirty-six hours, if Kotza was not delivered to him. Within two hours Kotza was on board the American ship, safe under the Stars and Stripes, and was brought safely back to America. And Congress voted a medal to Ingraham, and raised him to the rank of an admiral. The admiral acted for the subconscious government of the United

States, and the subconscious government had to have a conscious representative in Ingraham to execute its power and save one of its citizens.

So the Subconscious Mind Father delegates His power for His children through His Conscious Mind Christ. This agrees with Hebrews 1:3, where we read: "Who being the brightness of His glory and express image of His person and upholding all things by the word of His power." This agrees with Jesus' statement when He said: "As the Father gave me commandment, even so I do." John 14:31.

And this perfect relationship of the two is seen in Jesus' words when he says: "Thou, Father, art in me, and I in thee." And that Jesus depended upon the help of the Subconscious Mind Father is seen when He says: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5. And Christ's statement to the world was: "Whatsoever I speak, therefore, even as the Father said unto me, so I speak." Here, then, we have the thought that Christ is with the Father, came from the Father, executes for the Father. Hence, the Father is greater than the Son.

It therefore seems to me that we have in this symbolism the divine relationship of the Two in One, and yet One manifesting the Other; the Visible declaring the Invisible; the Conscious Mind Christ making plain and speaking for the Subconscious Mind Father.

"There is not one disposition in the Father and another in the Son." Does God have stern regard for His laws? So has Christ. Did He not declare "that until heaven and earth pass away, not one jot or tittle of God's law should pass till all be fulfilled"? Is God strict to mark iniquities? So is Christ. Hear Him say: "Woe unto you Scribes and Pharisees, hypocrites, ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Are we told that God shall bring every work into judgment with every secret thing, whether it be good or evil? We are told that all judgment hath been given to the Son. And "before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats." It is He who shall say the word of doom, "Depart from me, ye cursed, into fire which is prepared for the devil and his angels."

Whatever is merciful and gracious, helpful

and saving for the sinner, is fully manifested in the person and work of Jesus Christ. If the Son of God so loved the world that He gave His life as a ransom for its redemption, God, the Father, "so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."

If Jesus Christ spoke words of love and pity, hear Him also say: "As the Father hath taught me, so I speak these things. I am in the Father and the Father in me." If Jesus Christ wrought works of mercy and grace hear Him say: "The Son can do nothing of Himself but what He seeth the Father doing; for what things soever He doeth, these the Son also doeth in like manner. The Father, abiding in me, doeth the works."

I realize that I cannot make plain all the glorious truth of Jesus the Conscious Mind of God, and His relationship to the Subconscious Mind Father. But I trust that there has grown and come a clearer vision of the glorious majesty of God in Christ Jesus.

It is said that Daniel Webster was at a public dinner given in his honor in Boston. The company was composed of the most prominent and cultured men of the city and the State. Conversation in some way turned

to the subject of Christianity. Mr. Webster frankly stated his belief in the Christian Revelation, the supreme Deity of Christ, and his own dependence upon the atonement of the Saviour. A gentleman who sat opposite said: "Mr. Webster, can you comprehend how Jesus Christ can be both God and man?" Mr. Webster, fixing his eyes on the man with a keen look, replied: "No, sir, I cannot comprehend it. If I could comprehend Jesus Christ, He would be no greater than myself; and such is my conviction of accountability to God, and such my sense of sinfulness before Him, and such is my knowledge of my incapacity to recover myself, that I feel and know that I need a superhuman Almighty Saviour."

Again we note the fact that the Conscious Mind Christ can control the Subconscious Mind Father. One time Christ said: "All power is given unto me in heaven and earth." "All things that the Father hath are mine." By these and other words that might be quoted, in the language of our psychology we understand Christ to say, that He, the Conscious Mind of God, can at all times, by suggestion, control the infinite resources of the Subconscious Mind of God, His Father.

So, just as the subconscious mind of man

responds to the autosuggestions of the conscious mind of man, so the Subconscious Mind Father responds to the autosuggestions of Christ, the Conscious Mind of God, only to a greater degree. Christ said: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14: 13.

A story is told of a father in Philadelphia whose son was in the Union army in the time of the Civil War. The father gave a great deal of help and money to the Christian Commission. After a few months he discovered that if he would save his business, he must give it more attention, therefore he gave out word to his employees and friends that he could give no more time to wounded soldiers who might call upon him.

A few days after this decision a wounded soldier asked to see him. He was refused admission, but instead of going away, sent in a personal letter of introduction which he had from the gentleman's son who was in the army. The letter was opened and the father read something like this: "Dear Father: This will introduce to you a brother soldier who took my place when I was sick, and became wounded as a result. If it had not been for him I would not be alive. Take

him in and give him my room, and do the best you can for him. Do it for Charley's sake."

Immediately the father left his office and rushed out into the outer room and took the soldier to his home and cared for him. "Do it for Charley's sake," was the password for all the soldier's need. "Do it for Christ's sake," is the open way to the Father's heart. To ask, to seek, to knock, in the Master's name is to get a suggestion before the Father that brings an immediate response.

And such autosuggestion is perfect, because Christ "is the way, the truth and the life." There is no selfishness; no shortsightedness in such suggestion by Christ. Our requests through Him as they go to the Father are "revised," "expurgated," given in truth and according to "His will."

And just as the mind of man, although it has three "rooms" or "realms" of one mind, has but one reason, one will, one judgment, and that in the conscious "room" or "realm," so the mind of God, though it has three rooms or realms, has but one reason, one will, one judgment, and that is in the Conscious Mind Christ. He "is the wisdom of God"; He is the will of God; He is the judgment of God. God, the Father, enlightens us, acts for us,

judges us, through Christ the Son. The Conscious Mind Christ is the medium of the Subconscious Mind Father. The Father is the "principle," but Christ is the "manifestation."

But someone says: "Does not the Bible in many places tell us that 'God,' 'Jehovah,' does so and so?" "How can you reconcile, then, your symbolism with such statements?" My answer is this: That while the Word of God says that "this" and "that" was done by God, it had to say so, in order to keep the mind and emphasis of God's people upon the spiritual, and not have it brought down to the material or the physical. If the Old Testament had said that it was Christ who executed and did all things, instead of the Father, then when Christ came the disciples would have had their thoughts upon the natural, the physical rather than the spiritual, and knowing that the Christ was coming to earth, and in order to save His people from the emphasis that was bound to come if His name was given as performing all things, the inspired writers were directed to use the name of "God" and "Father," that the spiritual insight might always be preserved in the heart and thought of God's people. Therefore the Conscious Mind Christ was not given the place that be-

longed to Him as the manifestation of the Godhead until after His resurrection.

In the New Testament you will discover that Jesus applies the name "Father" to Deity two hundred and fifty-six times. In John, in particular, it shines on every page. The reason for Jesus and John using the term "Father" is most plain. The words "king" and "emperor" had horrible and cruel associations. The former suggested Herod, and the latter Cæsar, and both were hateful. The word "God" is meaningless, and sheds no light on essential being. But the word "Father" all understood then and will forever understand. Its significance is rich to both peasant and philosopher. No other name could have had so much in it for the world, its cheer, its light, its spirituality.

In the dark days of the Civil War a little boy was playing outside the White House, and he became involved with another boy, and they fought madly. Tad came in with his face bleeding and his body aching, and he walked straight to the Cabinet chamber, and looking in said to the man he met, "I want my father!" His father was not there, but the man could have said, "Your father is not in there, but Mr. Chase is there, and he is the greatest master of finance in this country.

Wouldn't you like to see him?" His reply would have been, "No, I want my father!" Again the man might have said, "Tad, I can get for you the general of our armies, or the admiral of our navy, they will help you." "No, I want my father!" would have been the reply again. And only when Lincoln came and took his boy to his breast, and he sobbed out his trouble, was he satisfied.

And just because you are God's child, and have the divine in you, so you must have a knowledge of God, as Father, through Jesus Christ. Nothing else satisfies.

Now, it is most interesting to note that when we get to Paul's writings the word "Father" does not so frequently appear. The thought of Father and God was overshadowed, in the great theologian's mind, by his great insight into the character of Jesus, and his enthusiasm for His glory, and he says: "In Him dwelt all the fullness of the Godhead bodily." "And gave unto Him the name which is above every name." "Christ" is Paul's great name.

It was also for the reason of spiritual perception, over against a material perception, that Jesus taught His disciples to pray "Our Father." If He had taught them to pray "Our Christ" they would have at once in-

sisted upon making Him the earthly king, as they wanted to, and the material Christ would have always been uppermost, in their mind, instead of the spiritual Christ, who went back to His Father. The disciples wanted to make Him the temporal ruler, and this was not to be. It is the spiritual Christ who rules and glorifies all.

It was for this same reason that Jesus Himself, when He prayed, always addressed Himself to the Father. Any other mode of addressing would have taken the minds of the disciples off the spiritual to the material or human Christ. And we must not forget, that even if Jesus did pray to the Father, that He was also praying to Himself, as a part of the Trinity. Because Christ was here in flesh did not take Him away from being with God, the Father, and the Holy Spirit. Spirit can be everywhere. Jesus was there, and He was here. But He would have their thought there, not here; He would have the spiritual idea in the minds of His disciples, not the material idea.

Professor H. C. Sheldon has well said: "Jesus' discretion warned Him against an open proclamation of His Messiahship at the beginning of His public teaching. The current notion respecting the office of Messiah

was decidedly unlike His own. An open assumption of the name, therefore, would have brought upon Him the pressure of a clamorous expectation which He must needs disappoint, to the certain embarrassment of His ministry. The term 'Son of man' was suggestive without being too openly declarative."

Again, the Conscious Mind Christ only can reveal to us the Subconscious Mind Father. We read: "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he whomsoever the Son will reveal him." Matt. 11:27.

This is true in our everyday relations. The conscious mind alone reveals the subconscious mind of other men that we meet. Who could have known what was in the invisible realms of Phillips Brooks' mind, if it had not been for his conscious mind? Reading his books, hearing him speak, was seeing his conscious mind express the spiritual mind of the man.

God, the Father, the Subconscious realm, is "eternal, immortal, invisible; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 1:17; 6:16. But the Conscious Mind Christ came to make the revelation that we needed.

Jesus Christ took the name "Father," and so charged it with meaning that it has become and will become the ultimate conception of God. The quality of the "Fatherhood" which He attributed to God is a perfect combination of mercy and truth, intimacy and elevation, obligation and independence, love and service. Jesus showed that we are sinners, not outcasts; prodigals, not rebels. He shows that the Father's love is such that His essential will for us remains unchanged, and His loving purpose is our filial submission to Him.

Such a manifestation of God is needful, if I am to know the character of God. Someone says: "God is seen and known in nature." Truly much of God can be learned from the study of nature. "For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Yet, however clearly God's wisdom and power are manifested in His works, His moral attributes are not seen. Therefore, when men thus knew God "they glorified Him not as God, neither gave thanks; but became vain in their reasonings and their senseless heart was darkened." "Professing themselves to be wise they became fools, and

changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts and creeping things." Rom. 1 : 22-23. A revelation of God as a personal moral being was needful. God must come forth from His works of nature, which only partially revealed Him, and flash forth the glory of His moral attributes. Nature cannot and does not reveal His justice, nor the whole of His goodness. Christ alone "hath declared Him."

Fairbairn is right when he says in his book, "The Place of Christ in Modern Theology": "The interpretation of God in the terms of the consciousness of Christ may thus be described as the distinctive and differentiating doctrine of the Christian religion." And Herrmann agrees with him when he says, in his "Communion of the Christian with God": "The person of Jesus is the fact by which God communes with us."

From a study of the Conscious Mind Christ, we rise to the unseen Subconscious Mind Father. From what Christ is, we see what God is.

Hear a parable: "There was a man who had a large inheritance. One portion of that inheritance was a factory, employing a great number of operatives. But things did not go

well. The work was not rightly done. The workmen did not know how to live. They spent their money for that which was not bread and their strength for that which destroyed them. They also quarreled among themselves. Then the owner of the factory, being himself unknown to his workmen, left his palace, put on the clothes of a workingman, and took his place among them. He lived their life, partook of the same kind of food they ate, shared their conditions of poverty and toil. He knew hunger and thirst; weariness and fatigue. But he never shirked, never complained, and he made lighter the burdens of those who came to know him. A few there were who saw the beauty of his life, and copied him, and when he died an increasing number were moved by the pathos and beauty of his example, until all the workmen became better than they would have been if he had not lived among them.

What the millowner did God did for the world in His Conscious Mind Christ. He put on our flesh, was called a man, and was a man. He lived our life, and shared our sorrows, that He might be our comrade forever. What He did, what He said, all was to make known to us, through His Conscious Mind Life, the Subconscious Mind Father. Jesus,

therefore, was logically right when He said: "He that hath seen me, hath seen the Father."

Henry Ward Beecher said that once it came to him, as with a flood of light suffusing his own being, "Why, all the God I have to believe on is the God whom Christ came to reveal!" This statement is familiar enough to us all as a matter of phraseology, but every now and then, as the Spirit of God rests more fully upon our souls, it is borne in upon us overwhelmingly that our God is a CHRIST-GOD—that but for Jesus we would never know what God is like; how He feels toward us or what He can do with us.

We know, if the conscious mind of man were robbed of its functions, there would be no possible method of contact or understanding between the subconscious and the superconscious realms of man's mind as far as we can see. So the Father cannot have contact or understanding with us, except through the functions of the Christ mind. To be sure this contact to-day is through the Holy Spirit, but we must not forget that to-day Jesus Christ is using the Spirit as His Conscious Mind. "The Holy Spirit is the bodiless, divine Christ." The Holy Spirit, then, is not only the Superconscious Mind of the Trinity,

He is also the Spirit of the incarnate Christ. Let us see if we can make this plain.

Christ before His incarnation was the eternal Word of God. When He came to earth we see Him limited to humanity, but we see God in our own likeness, speaking to us with a brother's voice and feeling for us with a brother's heart. Christ became Son of Man as well as Son of God. And the Holy Spirit is not the spirit of the preincarnate Christ, but of the incarnate Christ, with just as much power then as He had before, as Christ had more power after His incarnation.

The Holy Spirit had wrought in some measure before the incarnation, just as Christ had wrought. But as Christ the Word of God was hard to recognize before He came here, so the Spirit of Christ was hard to recognize. Before Christ came the Spirit manifested on the divine side, because there was no human side to manifest. But when Christ's work was done on earth, then the Holy Spirit had more to manifest than before. From being the Spirit of God alone, He became the Spirit of the God-man, the Spirit of the incarnate Jesus, and could therefore convince men of sin, righteousness, and a judgment.

We now understand why the Spirit was not yet given, as reported in John's gospel. It

was because Christ was not yet glorified. The work of the Holy Spirit now is to take the things of Christ and show them to men. So it is Christ who works for the Subconscious Mind Father, and makes the Holy Spirit the Superconscious Mind, to-day the means of His spiritual communication to the world. The Father and Holy Spirit are the invisible realms, and make themselves known through their conscious realm, Christ, who to-day works through His Spirit, the Superconscious Mind, as His channel of communication.

Again, the Subconscious Mind Father manifests salvation for us through His Conscious Mind Christ. Now the Father was with Jesus everywhere, even in the death on the cross. "We have thought of the Father as indisposed, or unable to redeem; but that Jesus redeemed us by appeasing His wrath or placating His feelings or satisfying His justice, or removing the curse or some other obstruction. Some indeed go so far as to say that Christ saves us from God; that were we not covered by the blood, the Father's holiness would consume us."

Unfortunately, also we have gotten the idea that God has to be reconciled to the sinner. To be sure we read of God's wrath and resentment as we do also of our Saviour's anger

and indignation. All of which is intelligible, since "The wrath of God is poured out against all ungodliness and unrighteousness of men." God must, in love as well as wisdom, penalize sin; and He has set the universe, society included, to do it. But nowhere in the Bible is it written that God needs to be reconciled to sinners. How could it be? God was never estranged. In His heart was no enmity. His feelings toward us were all those of love. He so loved us as to give Christ and Himself in Christ for us. But we do not feel right toward Him. Wherefore it is written: "Be ye reconciled to God." 2 Cor. 5:20. "God was in Christ reconciling the world unto Himself." 2 Cor. 5:19.

"Christ did die for sinners; He did give His life as a ransom; He did pay the price, but not to buy the Father's consent; not to induce Him to do what He otherwise would, or could not do." It was the Father who gave the Son; and the Son's whole purpose is to bring us to the Father. There is no opposition between God and Christ. The Father brought about redemption through Jesus Christ, His Son. At the cross, as elsewhere, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." At

the cross it is true, "He that hath seen me, hath seen the Father." At the cross "I and my Father are one," "For I came not to do mine own will, but the will of Him that sent me."

The death of Christ was not to save us from God, but to help God save us from sin. "The gift of God is eternal life, through Jesus Christ, our Lord." Jesus' death altered not God's attitude to the race, but revealed it.

Christ, then, becomes the way, the truth, and the life of God, manifest for us in revelation.

And this revelation of Jesus the Conscious Mind, or the Father the Subconscious Mind of God, is twofold, in that He reveals the Father as a Person and also as a Principle. We can have God as a Companion. This is to have Him as a Person. We may also use His power through our quickened understanding. This is to apprehend Him as Principle.

There is a new philosophy to-day that says God is not a Person, but a Principle, analogous to the "principle of mathematics." But reason and the Bible say that God exists as a Person, and the emphasis should be here, rather than on Principle. Descartes said: "I think, therefore, I am a person. And I must have been brought into existence by a

being at least as perfect as I am, for the fountain cannot rise higher than its source."

Man requires a personal God in whom he may trust, to whom he can pray, with whom he can hold communion, and whom he can love. We cannot worship a law. A force has no claim to adoration. Laws must be obeyed or we suffer. But they point to a lawgiver. Nature cannot be worshiped by intelligent beings. It can be adored, but only as the work of a Supreme Being. Nature heeds not our cries for help. It has no affinity to our spirits. To pray to it is absurd. If God is nature and nature is God, then we are orphans in the world.

Our consciences testify to a Monarch above us. We require a Supreme Being who cannot err, which the guilty cannot elude. A judge must be a personal being. There must be a final court of appeal above us or our consciences belie us. The denial of a personal God contradicts the deepest sympathies of our soul, our reason, conscience, affection, and instincts.

The Bible is full of expressions about God, which imply that He is a Personal existence. Every page breathes and burns with it. By historic records, strong threatenings, glowing promises, living principles, and sublime truths

the Bible reveals a personal God. This accounts largely for the power of the Bible over men's hearts, that it is not a dumb record, but full of a living personality. It is the voice of God and not a bewildering noise. God is represented as having hands stretched out all the day long to save; as having eyes that look in pity upon all the frail sons of humanity; as having ears that are open to all cries to Him for help; as having feet that run swiftly to rescue the perishing. He executes all such acts as these organs in us are instrumental in effecting. He lifts up the light of His countenance upon us by the manifestation of His Presence and love. He hides His face when He withholds His favors and blessings from us by reason of our sins. He shows an unbounded interest in our welfare. The Bible says that we are saved by a personal God. He enlightens our minds and gives us clearer views of His character, brighter conceptions of His loving will, clearer ideas of His tenderness and mercy. God, repeatedly, is represented as knocking at the door of our hearts, as appealing to our reason, judgment, conscience, and will; therefore He must be a Person. The old dictum is, Shall He who formed the eye not see? Shall He who formed the ear not hear? Shall He who formed the heart

not understand? This is an appeal to our common sense.

Jesus everywhere made clear the idea of a personal God. It had His emphasis. And yet he brought out the idea that God is a Principle. But the first is major, while the latter is minor. Let us see how Christ reveals this.

In John 17:25 occur these words: "O righteous Father, the world hath not known thee, but I have known thee." Here God is, in the thought of Jesus, as truly Person as He Himself was Person. In Luke 8:54, 55, we read: "He took her by the hand and called, saying, Maid, arise. And her spirit came again, and she arose." Here God was Principle, available for the restoration of life through the Christ Consciousness.

These two aspects of God are found in every providing parent. A man places with the dean of a boarding-school a sum of money and says: "Let my boy draw so much a month." The money represents the father himself. He gave labor for it, and time for it; perhaps health for it, that his child might have the good of it. When the boy draws it and spends it, he is using his father as principle—the principle of supply. But suppose his thought of his father becomes so much

principle that he cannot think of him as a person. Then the father is to the son just a machine for making and furnishing money. Can anything be sadder? How different it is to see a son whose father is to him, first of all, person. That son loves his father, writes to him, confides in him, and enjoys him. To such a son, the more his father is as person, the more he also is as principle, for the father is not merely supply, but example and inspiration as well.

So it was with Christ's revelation of God. On the cross He said: "Father, into thy hands I commend my spirit." A little later He announced: "All power is given unto me in heaven and in earth." God, therefore, was to Jesus All of Person and All of Principle. He can be the same to us.

The Father, then, is All and in All to us. But this all is made clear and tangible through Jesus Christ. He is the Manifestation, the Conscious Mind of God. The light must come through the atmosphere, through the lamp. Jesus is the objectification of God, the Father. The message must come through the messenger. Jesus is both Message and Messenger of the Subconscious Mind Father.

If we would find the Father, it must be through Jesus Christ. "No man cometh unto

the Father but by me." Through Him we find God.

It is related that during the Civil War there was a soldier who received word that his wife was very ill and could not live, and that she desired to see him before she died. Going to his colonel, he showed him the letter and asked for a thirty days' furlough. His colonel told him that he could not grant his request because orders had come that no one should be granted furloughs under any circumstances. "The only thing that I can do," he said, "is to give you permission to run up to Washington to-morrow and see President Lincoln. He only can grant your request at this time."

So the next day the soldier came to the President's office, and calling up his secretary, asked to see the President. He said: "I am very sorry, but I cannot let you see him; strict orders have been given to-day that no one shall see him except those who have made appointments with him."

Sad and dejected, the soldier turned and went out onto the street. Tears came to his eyes as he walked along. He had not gone far, when a boy looked up and saw the soldier, and he began to move over toward him, for a soldier's uniform had a great attraction for that boy. Coming up he saw the tears in the

soldier's eyes, and so he said: "Mr. Soldier, what are you crying about?" The soldier paid no attention to the boy, but continued on his way. But the boy was not to be put off, and this time he came up and took hold of the soldier's hand, and gently pulling it, said: "Mr. Soldier, what are you crying about?" Touched by the hand of sympathy and the voice that now reached him, he said: "I wanted to see the President, and get a furlough and go home to see my dying wife, and the man up there would not let me see him." Quicker than a flash, the boy said: "I will take you to him, sir." "You will take me to him!" the soldier said. "How can you take me to him, if the big man up there would not let me see him?" "Because, sir," said the boy, "he is my father."

And the soldier went back with Tad, and when he came into the secretary's room that official shook his head, but Tad said: "You just wait, sir!" And so they sat down for a while. Suddenly a door opened, and there stood the great man whom we all love, and he was bowing a man out. Quickly Tad stood up, and cried: "Father!" Abraham Lincoln looked up and smiled and beckoned to Tad to come in. The boy took the soldier by the hand and they went inside. In a few moments the

soldier came out with his furlough. Tad had made it possible for him to get what he wanted.

Jesus the Conscious Mind of God takes us into the presence of the Subconscious Mind Father, and we get companionship and principle. We get the touch of personality, and we get the help of the power that is there.

How does God dwell in man? How does God come to man? Through Christ. "The Father that dwelleth in me." "That Christ may dwell in your hearts." Through the Holy Spirit. "Ye are the temple of God." "The Spirit of God dwelleth in you." For the purposes of redemption, God is in man, through Jesus Christ, by His Spirit.

It was the Father, then, who gave the Son; and the Son's whole purpose is to bring us to the Father. The head of every man is Christ, and the head of Christ is God. 1 Cor. 11:3, and Paul sums it up well when he says: "All are yours; and ye are Christ's and Christ is God's." 1 Cor. 3:22-23.

Beautifully did Dr. Maltbie Babcock write:

"No distant Lord have I, longing afar to be;
Made flesh for me, He cannot rest until He rests in me.
Brother in joy and pain, bone of my bone was He;
Now intimacy closer still, He dwells Himself in me.
I need not journey far this dearest Friend to see,
Companionship is always mine; He makes His home with me."

CHAPTER III

THE HOLY SPIRIT, THE SUPERCONSCIOUS MIND OF GOD

THE Holy Spirit, the Superconscious Mind of the Trinity, is eternal and existed coequal with the Father and the Son, Jesus Christ. This is seen when we read 1 John 5:7: "There are three that bare record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." First, the Eternal Father whom no man hath seen; then the Son in whom God is revealed to men; then the Holy Spirit, in whom the Son is revealed to the world; and there is one God. Father, Son, and Holy Spirit make up the Mind of God. The Son is the objectification, the manifestation of God, and the Holy Spirit is the objectification, the manifestation of Christ. Paul justified Jesus with the Spirit when he said: "Now the Lord is the Spirit." And John substantiates this idea when he says (there was) not yet (a spirit) because Jesus was not yet glorified." John 7:39. And just as Christ after the incarnation became concrete

and near, revealing the Godhead in our likeness, speaking to us with a brother's voice, and feeling for us with a brother's heart, so until Christ's work was accomplished the Holy Spirit had little to show to men. When Christ as Saviour was glorified in heaven, then the Spirit could glorify Him on the earth.

The mission of the Holy Spirit is definitely set forth. It connects itself immediately with the work of Christ, and so with the love of the Father. It is necessary that the words of Christ should help us here. "When the Comforter is come, whom I will send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, He shall bear witness of me, He shall guide you into all truth. He shall glorify me, for He shall take of mine, and shall declare it unto you. He shall teach you all things and bring to your remembrance all that I said unto you." The Holy Spirit, then, is to be in men the presence of God, the love of the Son of God, quickening and renewing their hearts, creating them anew with a new life. The Holy Spirit was the form in which Christ henceforth was to be with His disciples.

And, as the Father was in Jesus, the Conscious Mind of God, furnishing the power and inspiration of His life and works, so Jesus is

in the Holy Spirit, furnishing the power and strength of His work. He is the Conscious Mind of the Spirit. And as Jesus could say, "He that hath seen me hath seen the Father," so the Holy Spirit might say, "He that hath seen me hath seen the Christ." The Comforter is only Christ in another form, more spiritual, more universal. Through the Holy Spirit, Christ now comes to the soul and takes up His abode in it.

Through the Spirit, spiritual commerce is carried on between Christ and man. Jesus said, "I will not leave you comfortless, I will come unto you," identifying the coming of the Holy Spirit with His own coming again. "The Holy Spirit is contemplated as a personal agent. He is placed over against Christ as another Comforter, another Advocate or Helper, as the name might also be rendered." Furthermore, in John 14, 15, and 16 the Holy Spirit is represented as witnessing to Christ and as glorifying Him by declaring the message relating to His person and work. The Spirit is thus in the office of representing the Son, distinguished from Him much as the Son is distinguished from the Father whom He represents without excluding His presence from the sphere in which the representation occurs. So in sending the Spirit to continue

the work visibly inaugurated by Himself, the Son may be said to do what is done through the Spirit. The Holy Spirit, then, is the channel of communication; the mode of Christ's operating in the world to-day. And all means of communicating are through Him. And so when the Holy Spirit became visibly operative in signs and wonders after the day of Pentecost Paul said: "We henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more." 2 Cor. 5: 16.

The Christ of to-day is a spiritual Christ. With the outward eye we cannot behold Him. He speaks to our spiritual nature, not to our senses. It is the gift of the Spirit, who is Father and Son, to the kindred spirit, who is man. Gifts and powers which are involved in the pneumatic nature of the Mind of God are now referred to the Holy Spirit. No one can know of the doctrine; no one can know or say "that Jesus is the Lord, but by the Holy Ghost." "As many as are led by the Spirit of God, these are sons of God." 1 Cor. 12: 3.

The Superconscious Mind Holy Spirit, then, marks progress from the physical to the spiritual; from the visible to the invisible; from the local to the universal. And "that is not first which is spiritual, but that which is

natural." "First, a Christ who walks on the earth, then a Christ who lives in the heart. First, a human brother, then a divine Saviour. First, a localized person, then a universal presence."

The Superconscious Mind Holy Spirit was Jesus the Conscious Mind in another form returning to His own. He is the bodiless divinity, by whom Christ, no longer with us in flesh, is made present and omnipresent. When Christ left His disciples, He told them He would come again. Christ went up, that He might come down again. He went up in one form, that He might come down in another and better form. He ascended out of the weakness of the flesh, that He might descend in the power of the Spirit. He went away, that He might, on His return, get nearer to His people than He had ever been before.

We are told that the Roman emperors caused perfume to be rained down upon the people through the silken awning of the amphitheater, that they might be made fragrant. And in the greatest degree possible for us to conceive the ascending Christ hath shed forth the Holy Spirit upon the world, that He may bring fragrance and life to all mankind.

Through the descent of the Superconscious Mind Holy Spirit, the approach of the Trinity

is consummated. Christianity presents a progressive series of movements on the part of God toward man.

Bible history is broken up into nine dispensations. Six of these are past, and we are in the seventh. Two are yet to come. And there are some facts concerning each of these dispensations that we need to get clearly in our mind.

In each of these dispensations, God tried the natural man, and in each of these he failed. Each of these dispensations closes with a judgment. And we must mark closely these judgments, for they show us where one dispensation ends and the next begins. Briefly, then, the dispensations are these:

First, the dispensation of innocence. In this dispensation we have the man in the Garden of Eden, made in the likeness of God and possessed of enduring life. In this dispensation, and under this test, man proved a failure. This dispensation closed with judgment. Man was driven from the Garden of Eden, and from the presence of God.

Second, we have the dispensation of conscience. After man was driven from the Garden of Eden, God placed him under conscience. It was left for man to choose between good and evil; between right and wrong. In this

dispensation man proved again a failure. The time came when God looked down upon the children of men and saw that the thought of their hearts was evil continually—they had thoroughly corrupted their way in the earth. This dispensation closed with a judgment; the judgment of the flood.

Third, we have the dispensation of authority. After the flood, God placed man as king over the earth. It was right of man to reign and rule. In this dispensation, and under this test, man again proves a failure. He undertakes to run the earth independent of its Maker. His folly finally culminates in the impious attempt to build the tower of Babel. He as much as says: "We will build a tower that shall reach into the skies, and should another flood come, we will have a place of refuge." This dispensation closes with judgment—the confusion of tongues.

Fourth, we have the dispensation of promise. From the dispersed descendants of the builders of the tower of Babel God called Abraham. To Abraham a great many promises were made. Some on condition, and some unconditional. Some of the promises made on condition have been fulfilled, some are yet to be fulfilled. Those made unconditionally have been fulfilled. In this dispensation, and under

this test, man again proves a failure. This dispensation closes with judgment—the Egyptian Bondage.

Fifth, we have the dispensation of law. God had delivered Israel from slavery of Egypt. Israel had been led into the land that flowed with milk and honey. At Mount Sinai the laws were given, and Israel said: "All that thou commandest us to do, we will do." Under this test, man proved again a stupendous failure. Man practically broke every promise made to God and trampled every holy law beneath his feet. This dispensation closed with judgment. God threw the entire nation overboard, and the nation was scattered abroad on the face of the earth.

Sixth, we have the dispensation of Christ. We read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The dispensation of Christ lasted thirty-three years. Some people think we are living in the dispensation of Christ even now, but such is not the case. The dispensation of Christ closed on the Day of Pentecost, and the seventh dispensation was ushered in. Under the dispensation of Christ, man again proved a failure. He slew the One whom God sent to lead him into life, and tried to

close the door of hope which God was opening. This dispensation closed with judgment; a judgment against sin, in the death of Christ. And at the crucifixion there was a resurrection, and a judgment, but how extensive we are not told.

Seventh, we have the dispensation of the Holy Spirit, the Superconscious Mind of God. On the Day of Pentecost the dispensation of the Holy Spirit was ushered in, and we are living to-day in this dispensation. Some believe that we are living toward the close of this dispensation. But we cannot know the day or the hour, and yet by certain signs and the fulfillment of certain prophesies we are to know that the end draweth near. In this dispensation, and under its test, we are told and we see that man is and will prove a failure—at least many will do so; and this dispensation will end in judgment. Multitudes will run from His presence to cry for the rocks and mountains to fall on them, to hide them from the power and the glory of His appearing.

Eighth, we have the Millennial Glory dispensation. Some of these days the dispensation of the Holy Spirit will close and the dispensation of the millennial glory will be ushered in. Christ will return. Whether it will be the visible and personal Christ who ascended into

heaven more than twenty centuries ago is somewhat a question. We are inclined to believe it. Then, every eye shall see Him. They who love Him; they who hate Him; they who despised Him. But now He is no longer persecuted and rejected; driven about and cursed. Now He is King of kings, and Lord of lords; and His own will exclaim: "THIS IS OUR GOD!" And this dispensation shall close in judgment.

Ninth, we have the dispensation of eternity. Following the dispensation of the millennial glory will come the dispensation of eternity. This is the last dispensation. There will be no more changes forevermore. The earth will go; the sun will burn itself out; the stars will be swept from their places by the hand of time. But God, the Subconscious Mind Father, the Conscious Mind Christ, the Superconscious Mind Holy Spirit, will live, and all the children of light shall live, and live eternally.

Thus, of all the comings of God thus far to men, the coming of Christ in the Spirit is the closest and best. Among men spirit contact is the closest. Nearer to man God cannot get than when he comes into vital touch with His Spirit, in the Spirit of His Son.

The great doctrine, then, of the Superconscious Mind Holy Spirit is this: "Christ

working on man from within; Christ knocking at the door of the superconscious mind of man."

"There is a legend concerning Blondel, the French minstrel. Blondel, it is said, accompanied Richard the Lion-Hearted, king of England, to Palestine. On their way home Richard was seized and imprisoned by Leopold, duke of Austria. The faithful minstrel resolved to find the place in which his royal master was confined. For years he wandered through Europe in disguise; and at length coming to an ivy-clad castle in Austria, as he played upon his harp and sang before the dungeon walls, a well-known voice took up the song and carried it to the end. The king was discovered, and Blondel, returning with all speed to England, secured from his subjects the means for his ransom. Thus, the spirit of man, immured in the prison house of sense, hears faint notes of a heavenly voice in which is expressed the passionate longing of a breaking heart to find the lost object of its love. Echoes of a better life are awakened; the remembrance of a former kingly state is recalled, and the spirit, responding promptly and eagerly to the divine voice, is drawn out of its captivity into the glorious light and liberty of the children of God."

The presence, then, of the Superconscious Mind Holy Spirit in the world to-day proves that there is now present in the world a divine power working for spiritual results; delivering souls from the thraldom of the sensuous, scattering the fog banks which shut spiritual realities from view, regenerating human nature, transforming human society, and making things new by bringing in the reign of the spiritual.

It seems that it has been the purpose and plan of God to educate His children away from the externals. Some of us are looking for the externals, the miracles of healing, etc. Down through the ages the devil has demonstrated the fact that he can counterfeit all externals—all manifestations. As long as people are running to and fro in the earth looking for signs —for manifestations—they are susceptible to every bait the devil chooses to throw out. Dowieism gave the manifestations, and many followed him off away from the spiritual. Schlatter gave the manifestations; and Christian Science is giving the manifestations, and New Thought is giving the manifestations. But the greatest and most important miracle to-day is making a man a new creature in Christ Jesus. This kind of work the devil cannot imitate. The Spirit is the mighty One.

Of course Pentecost did not mark the coming of the Superconscious Mind Holy Spirit into the world or into the heart of man for the first time. It marked His coming in the fullness of power. It marked His coming in temporal mission with the Conscious Mind Christ. Upon the face of the waters He brooded at creation's birth, bringing order out of confusion, light out of darkness, life out of death. Over the work of God He is ever bending, breathing into it His inspiring life.

If the Superconscious Mind Holy Spirit were withdrawn, the Conscious Mind Christ would be absent and of none effect to us. At Pentecost a reservoir of creative energy which had been held in reserve was opened; influences which hitherto had distilled as dew were poured out in a mighty flood. When the Superconscious Mind Holy Spirit succeeds in getting the thought of any soul fixed upon Christ, the life of Christ is poured out into that soul in a steady flood, and becomes a gulf stream that converts a barren, ice-bound waste into a goodly, fruitful land.

So Pentecost was not the birthday of the Superconscious Mind Holy Spirit. It was rather the day of His majority, the day when He entered into the possession of His inheritance, the day of dispensation. And just as

Christ was in the world before His incarnation, so the Holy Spirit was in the world before Pentecost. The manger was the cradle of Christ; the upper room was the cradle of the Holy Spirit. From the cradle to the Day of Pentecost ran the dispensation of the Christ. From the upper chamber to the dawning of the Millennium runs the dispensation of the Holy Spirit.

So this is the day that the Superconscious Mind Holy Spirit executes the authority of Christ in the earth. The authority over men is administered by Christ, the Conscious Mind of God. Unto the Son all authority has been given. "The government is upon His shoulder."

And now the authority of God over man is administered by Christ, through the Superconscious Mind Holy Spirit. Christ issues His commands through the Holy Spirit. For we read in Acts 1:2 these words: "Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen."

This statement brings out the truth, that the Superconscious Mind Holy Spirit would supplant His teachings. He said: "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of

truth, is come, He will guide you to all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come." John 16: 12-13.

No man can be a teacher for all ages, and no book, apart from its interpreter, can mean the same to all time. The teacher for all ages must be a personal Spirit. Jesus said: "It is expedient for you that I go away." That is, the man of one age must give place to the Spirit who is for all time. Jesus said, in substance: When I disappear from your sight I will continue my work. I will be to you exactly the same that I have been in the flesh, except that now you see me by the physical eye, and then you will see by the Spirit's eye. Have I been a Teacher of truth? I will guide you into all truth. Have I been your helper? When great burdens press upon you, and sorrows come in like a flood, you will realize the truth of my words: "Lo, I am with you alway."

"The New Testament contains principles which have to be interpreted and applied to the conditions of the new time. The Teacher is needed to-day quite as much as two thousand years ago. The expansion of life, the more generous treatment of man by man, the amelioration of laws, the annihilation of tyrannies,

the bringing in the rule of the people, show that the Spirit is not only interpreting truth, but that He is the actual leader of events." The Christ in the Spirit is doing greater works today than He did when He was on the earth. He is nearer to us than He was then.

The Holy Spirit was to complete the instruction of Christ's disciples by enabling them to keep the old in mind and to add to it things that were new. "The written word is closed and sealed, but His communication to man still goes on. His Spirit is not shut up in a book, but has free access to the souls of men." If there is any truth in telepathy, or thought transference; if one mind can, apart from the ordinary means of intercourse, influence another mind, projecting into it its thoughts, conveying to it its thoughts, why should it be thought a thing incredible that the Infinite Mind should communicate itself to the finite mind? It is surely not too much to suppose that the route between the Spirit of God and the spirit of man is no more circuitous than the route between one human spirit and another human spirit. The barriers that stand between man and God do not stand between God and man. Nothing can intercept God's communications save man's unwillingness to receive them.

The Superconscious Mind Holy Spirit, then, administers the work and the will of Christ in human souls. He is the medium through whom the vibrations of vital power proceeding from Christ get to man. He is the wire through which the communications come. He is the telephone with the voice of Christ behind Him, telling us the story of salvation and life.

So all the secrets of the Christ life have not yet been discovered; all its ocean depths have not yet been sounded; all the vast domains have not yet been explored; all its stored-up light has not yet broken out at the touch of reverent study. The Superconscious Mind Holy Spirit has new light to shed upon old and new problems.

Now this Superconscious Mind Holy Spirit has not only an influence but is personal, for He has the Conscious Mind of Christ working in Him. That this is true is quite clear when we turn to the Word of God. Christ always spoke of Him as a person. He said: "When He, the spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13. And that the Holy Spirit speaks is seen in Acts 8:29, where we

read: "The Spirit said unto Philip, go near and join thyself to this chariot."

The Holy Spirit also hears, speaks, and guides. Acts 5:3 gives us this truth, for we read: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?" Can a man lie to a book, to a table, to an influence?

Now an influence cannot speak, but in Acts 13:2 we read: "The Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them."

In Acts 10:19-20 we read that "the Spirit said unto Him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them."

The Holy Spirit, then, has the attributes of personality. He can be grieved and sinned against. Such things cannot be true of a power. Electricity is a power so great that a single stroke will kill many persons, ruin a building, shiver an oak, and even rend a mountain. Men can make it carry persons in cars, send messages to and fro under the oceans. We light our homes with it, we drive our mills with it, and we send our trains with it. Yet electricity cannot be grieved or sinned against. Thus, the Holy Spirit is more than a power.

He is personalized, individualized by Christ the Conscious Mind of God.

When the Holy Spirit had come to the men and women of the upper room, and they went forth in power and joy, they never intimated that they believed another God had come. They realized that they had received a fuller manifestation of the Christ whom they had loved, and in whom they had trusted.

So we will not go far astray if we say, that in the Old Testament times "the Holy Spirit was transitory—non-abiding. He came and went. In the New Testament, after Pentecost, He was always abiding. In Old Testament times, He was for the Jew only; in the New Testament, He is for all mankind. In the Old Testament, He was for special occasions; in the New Testament, after Pentecost, He is for all occasions." "He shall teach you all things, and He will guide you into all truth."

And yet the world does not perceive Him. For He is revealed only to the pure in heart—to those who have been born again. And the fact that the world does not perceive Him does not nullify the great truth that He is here. Many things have been in the world unperceived for centuries.

"'One of the sad stories of science is the late discovery of hidden power. For centuries

boats rowed near the shores of the Old World, or lifted sails for short journeys at sea. Even when they would cross the ocean, they were dependent on the winds which might aid or be contrary. Beneath were the waters, above were God's fires in the sky. At last the hidden power of steam was discovered and the ships flew the deep like shuttles from shore to shore.

" For years the pine knot or tallow dip gave the light of evening. And yet about the old fireplace or above the fluttering wick and lard played the forces of electricity, eager to light and warm a city if one would show the new duty and send them thrilling along the wires.

" For centuries the horse played the part of post and courier, and yet the copper and solutions were here that would send messages like lightning, and that would carry the voice in its own tones thousands of miles away to the listening ear of a friend.

" And above the material lies the intellectual and the spiritual. These realms are not less rich in elements of power than the material. We all admire the conscious mind of Cromwell, which conquers his passions and controls his armies. We admire still more the powerful mind of Gladstone, which grappled with great thoughts and great facts, unfolding them to the world." Greater than all these, however,

was that superconscious power that came to Paul, Luther, Wesley, Calvin, and Moody.

If you will study the history of the Church, you will discover that she has been under the guidance of the living personality of the Holy Spirit. When Christ was lost in the clouds of scholasticism, something moved in the soul of Savonarola and again in the soul of Luther, and the Christ of simple faith was recovered. And when the Lord was pressed behind the stern fatalism of Calvin, then something worked upon the spirit of Wesley, and a tidal wave of free grace in Christ was started, the impact of which is still felt in the great zeal of Methodism. And when the King of kings was nearly covered up by the mantle of modern science, the Spirit moved upon the mind and heart of Drummond, and the world discovered that science and religion had been joined together by the Creator, and once more light came and the Christ became the Mighty One.

To-day there is the temptation of the learned man to trust in his human knowledge for salvation and direction, just as it is in the rich man to trust in his riches. Knowledge is apt to become the intellectual man's god. It was for this reason that Paul declared that "not many wise after the flesh, not many mighty, not many noble are called; but God

hath chosen the foolish things of the world, that He might put to shame them that are wise." 1 Cor. 1:26-27.

And to-day, when New Thought and Christian Science, and kindred metaphysical movements, would obscure and dethrone the deity of Jesus, the Spirit moves, and it is discovered that the new movement only proves more than ever, through its own philosophical ideas, that Jesus is the Conscious Mind of God.

When the Spirit gets possession of the heart, then there comes a perception of His power and His presence. "And this presence enables one to see behind the veil of the phenomenal and discern the spiritual meaning in the material symbol, the divine idea in human words. Amiel said: 'Each man enters into God so much as God enters into him.' To a soul immersed in carnality the spiritual world is a blank. But to the spiritual man the spirit world stands revealed. 'The true in heart know the truth; the pure in heart see God.' Every plunge in the laver of regeneration brings a fresh apocalypse; every consecrated height becomes a new Pisgah; every anointing of the Holy One purges the eyes from those earthly films which prevent the soul from penetrating to the essential and the eternal."

We need the Superconscious Mind Holy

Spirit to oppose the downward drift of science, which denies the existence of spiritual agencies and shuts God out of His world, combined with a worldly spirit which takes account only of the seen and tangible, and ignores the spirit life.

The presence, then, of the Superconscious Mind Holy Spirit means that there is now present in the world a divine power working for spiritual results; delivering souls from the thraldom of the sensuous, scattering the fog banks which shut spiritual realities from view, regenerating human nature, transforming human society, and making things new by bringing in the reign of the spiritual.

This is in harmony with what we know of the material world. Here God has given us a water supply that we can never exhaust; He has given us sunlight for a thousand worlds like this; He has stored up an almost illimitable supply of electrical power which we can never use to its full; and He has given forces which, joined together, make dynamite for all Hell Gates and Panama mountains of rock. God's supplies are always ahead of our necessities.

It is even more so in the spiritual world. We need not be weak. There is power and supply for every work of the Church and indi-

vidual. The storehouse has the supplies, and the Spirit puts us in touch with our resources.

And it is also true that the Holy Spirit comes to us, His disciples, that through us He may work some important things in the world. There is a general impression among Christians that the Holy Spirit, since Pentecost, is in all the world, convincing everybody, the saved and unsaved alike. I do not think this is taught in the Word. What does Christ say in this connection? He says: "Whom the world can not receive, because it seeth him not, neither knoweth him." Now note this statement: "If I go away I will send him TO YOU." And then add that command given: "Go ye into all the world and preach the gospel to every creature."

We see now that the Holy Spirit comes to the believers, and through their ministry, through their lives, through their works, He will "reprove the world of sin, and of righteousness, and of judgment." How important, then, it is that we live the life of God in our lives; that we enthrone Him in all that we do. The Spirit comes to us, and through us brings conviction to the world. And what does He do through us? He convinces, first, through Christ who was crucified; second, concerning Christ who has been glorified; third, concern-

ing Christ who is to come again to judge the world.

First, He shall judge the world of sin, "because they believe not on me." Other convictions man may get rid of, but in the death of Christ we see, not what sin may possibly do in the future, but what it has actually done in the past. In the presence of the death of Christ, we cannot any longer make a mock of sin, or think lightly of it. This is ever the damning sin—to be in the presence of goodness and not to love it. To see Christ, and see Him unmoved. To recognize the beauty of holiness, and yet turn away to lust and self and the world. "This is the condemnation that light has come into the world, and men loved darkness rather than light." "If I had not come and spoken unto them, they had not sinned; but now they have no cloak for their sin." The coming of Christ into the world made a sin possible that was not possible before. Light reveals darkness, and it takes whiteness to bring conviction concerning blackness. There are negroes in Central Africa who never dreamed that they were black until they saw the face of a white man. And there are many people in this world that never knew they were sinful until they saw the face of Christ in all its whiteness and purity.

The great sin, then, of which God holds man to be guilty is the crucifixion of His Son, and the rejection of the Holy Spirit. This is the proof of man's spirit to-day having the same unbelief, same spirit that took the Son of God and crucified Him. So that to-day, if Jesus was here, we would have the spirit that would crucify Him afresh before the world. Our constant rejection of the testimony of the Spirit concerning Him makes our guilt equal to that of those who placed Him upon the cross.

Second, the Holy Spirit shall bring conviction of righteousness. The sense of guilt is but the acknowledgment that we ought to be righteous. Sin is so universal that we believe that there is some excuse for it. But righteousness has been attained. There lived One, bone of our bone, and flesh of our flesh, "tempted in all points like as we are," open to the same ambitions of life, growing up with the same appetites, and yet in no instance confounding right and wrong.

And this conviction of righteousness is completed by the evidence of the resurrection and ascension of Christ. "Of righteousness, because I go to my Father and ye see me no more." What does this mean? You will recall that when the high priest went in within

the veil the congregation of Israel stood without, and they could not know that they were accepted of God until the high priest came forth and lifted up his hands in blessing. And sometimes, when the people had been exceedingly sinful, they feared that God would slay the high priest in the holy of holies. And that is the reason why he wore bells, so that they could hear the tinkling of them as he moved about, and know that he was alive.

After Jesus had made his oblation and sacrifice He passed within the veil. See Him on Olivet rising slowly into the heavens, and as the veil closed in upon Him, He passed out of sight. When the Holy Ghost came, we knew that we were accepted. So the Holy Ghost shall convince the world of righteousness. Jesus is only declared to be righteous as He sits down at God's right hand. The fact that the Holy Ghost has come is a proof that Christ is there, since He said that when He reached heaven, He would send the Holy Spirit to us. If your husband is going to Boston to-morrow and says, "As soon as I reach Boston I will telegraph you," when you get the telegram from him you know that he has arrived. So when the Holy Ghost came down to that upper chamber they knew that Jesus had arrived in heaven.

Thus, if man is an ungrateful sinner, God is a righteous God; and if sinful man gave His Son a cross of shame, He, a righteous God, gave His Son a throne of glory. And the presence of the Holy Spirit on the earth is the proof of the righteousness of God.

Third, the Holy Spirit shall bring conviction of judgment. Most people pray or repeat this passage wrongly. They pray or say, "That the Holy Ghost would convince of sin, and of righteousness, and of judgment to come." But "to come" is not in the text. What is the judgment of which the Spirit convinces? It is the statement of Jesus when He said: "He that believeth on me is not condemned but is passed out of death unto life, and shall not come into judgment." Why, then, does the Holy Ghost convince of judgment? Because Christ on the cross judged sin and became the death of death. "Death stung itself to death when he stung Christ." It is not a judgment to come of which the Spirit convicts. When Felix trembled, he had the conviction of conscience, not of the Spirit. Rom. 2: 15 tells us about the heathen who have not the Holy Ghost but conscience: "Which show the work of the law written in their hearts, their conscience also co-witnessing, and their thoughts the meanwhile accusing or else excusing one an-

other." Here we see that conscience can accuse a man, but conscience cannot justify him. Here is the difference between conscience and the Holy Ghost. The Holy Ghost beareth witness in order that He may justify us, give us confidence and boldness of access as we come into the presence of God. Therefore, we are not to stand before the great white throne on the sin question, though we are to be judged for our works. Instead of being culprits there we shall sit on the judge's bench. "The saints shall judge the world." It makes a great deal of difference whether you are on the bench or in the dock.

We see, then, that he that believeth on Christ is not judged, but is passed out of death into life and shall not come to judgment. But he that does not accept Christ is judged already, and is now under judgment. So the Holy Spirit brings the judgment of Christ to us now.

In the next place, we note that the Superconscious Mind Holy Spirit is the most sacred realm of the mind of God, for the Word says: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it

shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31-32.

The teaching herein is that one may blaspheme the Father or the Son, the Subconscious and Conscious realms of the mind of God, and be forgiven. But neither the Father nor the Son will permit any man to blaspheme the Holy Ghost, the Superconscious Mind of the Trinity. Why is this so? The Bible teaches that blasphemy against the Holy Ghost can be committed in two ways:

First, in attributing the works of the Holy Spirit to devils.

Second, by grieving the Holy Spirit, by continuing to refuse to accept the suggestion of God to believe on the Lord Jesus Christ. Heb. 10: 26-29 gives us the cue: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,

and hath done despite unto the spirit of grace?"

What does this mean? Let us see if we can make it plain. Jesus Christ now stands between us and the law. He has fulfilled the law for us. He has settled all demands of the law, and now whatever claim it had upon us has been transferred to Him, so that it is no longer the sin question, but the Son question, that confronts us. Is not this the thought of Peter when he begins to preach after the Holy Ghost has been sent down after the crucifixion of Christ? He said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He does not say a word about any other kind of sin. This subject runs all through Peter's preaching, and as he spoke the Holy Ghost came down and convicted men and they cried out, "What shall we do?"

We did not have any part in crucifying Christ; therefore, what is our sin? It is the same sin in another form. They were convicted because they crucified Christ; we are convicted because we have not believed on Christ crucified. They were convicted because they had despised and rejected God's Son. The Holy Ghost convicts us because we have not believed in the Despised and Rejected Christ.

It is really the same sin in both cases—the sin of unbelief in Christ.

The man, then, who scoffs at and rejects the atonement of Jesus Christ as his hope and means of salvation from sin expresses supreme contempt for the Holy Spirit, who comes to emphasize this truth, and thereby places himself in the awful position where "he hath never forgiveness."

The Holy Spirit, then, is not here to create a universe; He is not here to write a new Bible; He is not here to project a new race; but He is here to bring conviction, to arouse the conscience, to give revival power, and to lift up Christ as the Saviour of the world. And He is also here for some other reasons, which we will now look at.

First, the Superconscious Mind Holy Spirit imparts spiritual life. Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. The natural man is not a member of the spiritual kingdom, but he can be by regeneration, through the Spirit. Spirit comes from "pneuma," which is the word for breath, the presence of which means life, the absence of which means death. All the works of the Holy Spirit are by life processes, and must be so.

He cannot work by merely formal or mechanical methods. His only method is by imparting that great mystery called life. And Christ baptizes with the Holy Ghost. So the mission of the Spirit is to make actual to man that which Christ has made possible. The Holy Spirit brings no new religion of His own; He adds no new truths or elements to what Christ has done. Christ is the revelation of God. Christ has wrought redemption. The Spirit realizes in human souls, transfers to actual human experience, all that which Christ has taught and wrought. Now Christ came that men might have life, and that they might have it more abundantly. So, then, in fulfilling Christ's work in redemption, in actualizing Christ's aim, the one supreme work of the Holy Spirit is to bring it to pass that human souls shall live, live the new, the eternal life. We are to have the participation of the life of God. But we are to have this spiritual life by being born again, by "being born of the Spirit."

Now, being born again does not convey that a person who is not "born again" has not a spirit as a part of his personality. It means the existing substance is reborn. Some say that when one is born again he then, for the first time, is possessed of a spiritual entity.

If this were true, then a person not born again is not above the beast, and should he die in that condition it would be a case of ashes to ashes, dust to dust.

Others say that a person who is not born again is possessed of a spirit which is evil, and at the time of the new birth he becomes possessed of a Godly spirit—a substantial entity after the character of God. This second work is necessary in order to get rid of "the old man." We have here practically an annihilation of one spirit by another spirit, an evil spirit by a good spirit.

The new birth is actual through the Holy Ghost, who takes us into the life of God. Nicodemus was once born of his mother, and through choice became out of harmony with God. He rightly understood the Saviour as to what substance was to be born again, but NOT AS TO THE ONE OF WHOM HE WAS TO BE BORN. No! Nicodemus, it is not a matter of your personality, as substantial entity, entering again into your mother's womb, but of entering into the womb of God —a matter of being in Him. And whereas when you were born of your mother the cord of life was cut, thus separating you from entire dependence upon her, now you become affiliated with God, through the Holy Spirit,

grafting you into the life of God. We cannot cultivate ourselves into the condition of being born again. God must undertake it, and He does it by the new birth, accomplished by the Holy Spirit.

And this rebirth is not a strange thing. "Throughout all nature transition from one kingdom to another is accomplished by death and rebirth. The organic structure of any living thing must be destroyed before its substance can be quickened and assimilated by another. This law is clearly revealed in the processes of nutrition. The first part of digestion is chemical, destructive of cell structure and organic form. The second part is quickening, or vitalizing by oxygenation. The third part is assimilation of the living substance into the body. No amount of culture can evolve a given form of life into a higher kingdom. The nature must be changed. A vegetable, however highly evolved, must remain a vegetable except it be transmuted into animal life. Unregenerated man, no matter how cultured or moral, must remain mortal until born anew, transmuted into the spiritual kingdom."

The wild crab-apple tree has no way of making a fine Spitzenberg apple except through the graft of the Spitzenberg twig. This graft makes the tree different. It is growing in the

same place, it is fed by the same sap, but the ingrafted life has transmuted the sap into a superior quality of luscious fruit.

We are by nature seedlings. We are producing natural fruit, earthly fruit. When the Holy Spirit grafts into us the Christ life, He transmutes our forces to a higher plane, and forms of them the fruits of the Spirit—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The Spirit is here to give us life. We can ask Him for life. We need it; we must have it. He is here to tell us about this life. We know His voice, we hear His warnings. We are without excuse.

Rev. W. A. Sunday says: "When Mr. Pollock was governor of Pennsylvania, a young man in a drunken brawl shot a companion. He was tried and sentenced to be hung. Some of his friends circulated a petition asking that his sentence be commuted to life imprisonment. Having received many signatures, they came to Governor Pollock and made their plea for clemency. After listening carefully to their plea, he said: 'Gentlemen, I cannot do it. The law must take its course.' Then the ministers of all denominations brought a petition and among them was the governor's own pastor. He approached him in

earnestness, put a hand on either shoulder, and besought him to grant the request. The governor listened to their request, and with tears in his eyes said: 'Gentlemen, I cannot do it.' Then the boy's mother came. Her eyes were red, her cheeks sunken, her hair disheveled, her body tottering from loss of food and sleep. Broken-hearted she reeled, staggered into the presence of the governor. She pleaded for her boy. She said: 'Oh, governor, let me die! Oh, governor, let him go, let me go behind the bars. Oh, governor, I beg of you, do not hang him!' She staggered to his side, put her arms around him. He took her arms from his shoulders, held her at arms' length, looked into her face, and said to her: 'Mother, mother, I cannot do it; I cannot do it.' And he ran from her presence. She screamed and fell to the floor and they carried her out. Governor Pollock then said to his secretary: 'John, if I cannot pardon him I can tell him how to die.' He went to the cell, opened God's Word, prayed, talked of Jesus and heaven, and then the angels who listened went back with the glad tidings that a soul had accepted Christ. And the governor left wishing him well for the ordeal. Shortly after he had gone the prisoner said to the watchman: 'Who was that man that talked and prayed with me?' And the

watchman said: 'My God, man, don't you know? That was Governor Pollock.' The prisoner threw his hands to his head and cried: 'My God! My God! The governor here and I didn't know it! Why didn't you tell me that was the governor and I would have thrown my arms around him, buried my fingers in his flesh, and would have said, 'Governor, I'll not let you go unless you pardon me; I'll not let you go.' A few days later, when he stood on the scaffold, feet strapped, hands tied, noose around his neck, black cap and shroud on, just before the trap sprung he cried, 'My God! the governor there, and—' He shot down."

You can't say in the judgment day that there was not presented an opportunity for life. For there is a greater than a governor here, the Holy Spirit. He would impart life, power, peace, joy, and health. This is the life we must have, for it is abundant, overflowing life. Such life makes fountains, not wells; strength, not weakness; health, not disease.

To have abundant life, then, we must have Him. We must feed on Christ, as the tree feeds on the sunshine and the air. We must drink of Christ, as the tree drinks the moisture and the nourishment of the soil. The Spirit comes to give it. Hear it! Receive it! and you shall know of its infusion of power.

In the next place, the Superconscious Mind Holy Spirit imparts instruction. He must be our ecclesiastical expert. John 14:26 says: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." Here is our guide in the time of doubt or need. It is lawful to change our creed, and review our intellectual standing only in the presence of the Spirit. Too many are changing their creed so as to fit their sinful life. Every man who loves right and God should see to it that his creed undergoes no change while he is cold and indifferent to holiness and purity.

If a man is suffering from some affection which is sapping his strength, and he cannot tell what it is, he must trust his doctor. If he is making extensive alterations in his house, and is in doubt about the shape of the new wing, or the strength of a supporting wall, he must trust his architect. If he is uncertain whether the law will sustain him in a commercial step he is about to take, he must trust the opinion of his legal adviser. And so we must submit our spiritual life and the building of our spiritual faith into the hands of the Holy Spirit, the Expert of God.

The Holy Spirit alone can show us what we are and what we may become in the larger

sense. Go to any man and ask him to be a Christian, and he is liable to turn and ask you if he is not as good as most Christians, if not a little better than the majority of them. But let the Holy Spirit show that man his heart and it is like putting a drop of water under a powerful microscope. No man can convince another man he is a sinner, that is the work of the Spirit. The real depth of evil in the heart of any human being can be seen only in that way.

A gentleman who had been traveling in Spain showed a friend a fine photograph which he had taken of himself. His friend said to him: "You certainly saw yourself as others see you. How did you get such a view of yourself?"

He said: "In many cities in Spain they have large plate-glass mirrors on the outside walls of the stores along the principal streets. One day, when the light was unusually bright, I was surprised to see how lifelike I looked in one of those mirrors, so I adjusted my camera and took a picture of myself as seen in the intense light reflected there." The picture was surprisingly accurate.

No man can know himself until he has had a vision of himself in the white light of the Holy Spirit. In that intense spiritual light radiat-

ing from the Trinity many an overlooked flaw in character is brought out, in all of its hideous proportions. No man, then, will plead any merits but those of the crucified Redeemer.

And we must not be guided by the spirit of the times. As the "Titanic" tore through the dark waters on that April night, some years ago, the passengers and the crew were not worrying about ice. A thousand things contributed to their gayety and absence of care. The bright lights, the general opulence, the hearty laughter, the happy faces, the fine music, the long tradition of safety; or, if one bethought himself for a moment, there were the lifeboats and the life belts. And, besides, the night was calm, and the officers were there, looking out here and there over the ocean. Why, then, should anyone worry? And no one did worry. Yet the terrible thing was there, and all the time the ship was rushing to meet its unequal, inexorable foe. And consider this also: earlier in the day which led up to the disastrous night a message had been borne to the vessel not yet doomed; for ships and souls are not yet doomed so long as they have the faculty of hearing. That message, that report and rumor out of the vast sea, had reached the ship—had fallen, indeed, upon the

ear of one whose very function it was to hear. We might, without violence, use words which Paul used of the souls of men and say that God did not "leave that ship without a witness."

We are crossing this ocean of a world, each in the cabin of life. As we voyage on, from time to time, by the way is heard the voice of the Spirit of Truth and the presence of threatening factors of evil are disclosed; and we, if we are wise, will listen to this Spirit of Truth, who can show us the path of safety in thinking and acting. "Safety first!" from the Holy Spirit is the way of life and salvation. "He only can guide into all truth" necessary.

And the Holy Spirit is the only power that can bring out the glories of our nature. He made us in conjunction with the Christ. He knows what is in man. He knows where to put His touch and power to bring out the hidden music and grace.

Once on a time there was built a great pipe organ in a fine church building. The day of dedication came, and it was thronged with people to hear its tones and combinations of music. Three noted players were there to bring out its grandeur. The first seated himself, and arranged the stops, placed his fingers on the keys, and brought forth melodious

strains that were beautiful and showed much of the beauty of the organ. The second seated himself to his task of joy, and rearranging the stops, brought forth combinations and tones that the other had not touched. The people were greatly moved, and when he was through they wondered what more the next player could do than had been done. What range of music, higher, lower; what melodies, grand and soul-stirring, could he find than those already touched upon? But he was the builder of the organ. He had placed every key in position; every pipe, every arrangement of stop, was as natural to him as breathing. Beginning softly and quietly, there came from the great organ the old hymn, "Nearer, My God, to Thee, Nearer to Thee." How it gripped the silent, breathless audience! Now the organ gave forth tones never reached before, and grander and more sublime came the tones, "Or if on joyful wing, cleaving the sky," until all were lifted up in joy and tears were on the faces of many of the listeners. And when the music was over, there was an illuminated audience: faces were uplifted, hopes had been renewed, faith enlarged, and a new vision had come. The builder had demonstrated that he could touch hidden melodies unknown to the ordinary player.

No one can understand what the glory of their life is except through the divine Teacher, the Holy Spirit.

And no one can understand what the glory in Christ is save through the Spirit. The little twinkling jets of light we call stars seem small and insignificant until we direct toward them a great telescope, and then they assume a new and splendid aspect. The stars have not changed, but we have taken means to see them properly. "No man can call Christ Lord, save by the Holy Spirit." When the Holy Spirit reveals Him, what a manifestation! What a wonderful Saviour! What a divine Companion! What a glorious Teacher! What a magnificent Friend! What an all-powerful Physician! What a complete Joy-bringer! What a perfect Confidant! What a Burden-bearer!

Contact of the right kind is the secret of success. The contact of sun to the flower, to the seed, makes for its glory and life. The contact of water makes for the power of machinery, life for the plant, the invigoration of man.

Many a room is glorious within, draped in beauty, beautiful in pictures, restful in furniture, lovely in music, sweet in flowers. But it is not seen until there is a contact of light

through the switch, or the throwing up of curtains for the illumination of the sun.

Unless we make contact with the Spirit, the mind will not shine its best, the spirit will not reveal its loveliness, and the life will not come to its true dawning.

And then, again, the Superconscious Mind Holy Spirit imparts power. This is an age of big things. We have big railroads, big battleships, big buildings, big canals, and big enterprises. To meet these movements the Church has got to undertake big things. No enterprise in the realm of material things begins to equal things of the spiritual kingdom. The Church must assert and maintain the moral leadership of the world. The Church must lift society out of the shame and shadow of old wrongs. "And God will never save the world by making the Church a pretty, cheap affair, instead of the grandest and hardest enterprise that has ever engaged human thought and effort. The Church is not a museum for the reception of dead delusions, or the home of exploded fancies, or the reminder of a past that has perished utterly." On the other hand, she is the recipient of the "faith once delivered to the saints"; she is the custodian of the jewels of her Master; she is backed by the power of the Holy Spirit. She has all resources at her

command; all power in her keeping. But this power comes through individual communion with the "power house." We are channels of communication. But our light has been dim, our current of real Christianity weak, our strength effeminate. We have never yet tried Christianity. We must do something more than wear the cross around our necks, or on our chains, as a charm. We must have its service in our actions, its iron in our blood, its strength in our backbones. The greatest thing in this world is the Church, and to get into it is the biggest initiation of power that can ever come to man. It gives him his greatest curriculum; it gives him his greatest job; it challenges him to his greatest endurance; it presents to him his greatest achievement. Never think again that the Church is for ladies' sewing societies, for social teas, but remember it is the dynamo of the world's greatest power, the Holy Spirit; it is the world's greatest college; the world's greatest chamber of commerce; and if you knew it better, and got into its "Book of Instructions" and "Who's Who?" you would be bigger men and women. Christianity must be reborn, not by the timid and irritable weakness of the pacifists, but by virile, unconquerable, impetuous Christians, dare-saints for dare-devils, merciful hearts for

the weak and erring, but a Gospel complete—one on Calvary, one on Carmel, one at Pentecost.

President Wilson says: "Every man has to die. It is done only once, and being a single and distinguished act it ought to be done for a single and distinguished purpose. It ought to be thrilled through with the purpose of life, so that as a man lived and loved, so he may die, striving for the things which put all corpuscles of his blood into shouting shape whenever great things were proposed."

God is always proposing big things to us, and we are taking the little things. We have not found the realness of living, of opportunity, of service. We have had a great job put into our hands to make the world big and splendid, but we are failing in our undertaking.

The world is sick, ignorant, weak, and lost. What shall we give it? The veneer of New Thought? The false light of Christian Science? The spectacular theology of Theosophy? The awful cheat of Spiritualism? The alluring, blasting charm of Materialism? All these are a gospel of dirt compared to the Gospel of Christ, backed by the power of the Spirit in the lives of Christ's followers.

To meet the demands of the day, we have tried to institutionalize the Church into power,

but we have failed. We have also tried to gormandize the Church into power, hoping to reach men's souls through their stomachs, and we have failed. And we have tried to organize the Church into action; and Mr. Spurgeon used to say that if our Lord was to announce the date of His return, the Church would appoint a representative committee to meet Him. But we have failed in our organizing power. And now we are trying to psychologize the Church into power, and in this we shall fail. "We must have the Spirit in the wheels," to make the Church move with power. The world is awaiting our anointing. The Spirit is here with power.

And this Superconscious Mind Holy Spirit comes in to go out. As a result of His coming to the Church on Pentecost, there was a redating of history, the reorganizing of society, and a Church of power. The gift of the Holy Ghost then is not for luxury; it is for labor. God confers no power for mere personal satisfaction. The seeker for thrills will find small satisfaction in the story of Pentecost. Pentecost was more than a day of emotion; it was a day of motive.

The Spirit that comes to the Christian is the Spirit of Christ. In the God-man I see one out of whose whole life the thoughts of His own

divinity are crushed, and absolute self-surrender is His marked characteristic. The Holy Spirit must be in us a running stream or He will pass away. He comes into us, so that, taking hold with all our faculties and powers, He may use them and take us out of ourselves to glorify Christ.

And although we have the Holy Spirit we shall not be other than ourselves enlarged, ennobled, and developed. The Holy Spirit will take the latent faculties, the slumbering powers, the existence of which have never been suspected, and bring forth power for God.

A great deal of force is hidden in every soul, needing some exciting agency to call it out. The love of money, the love of influence, of learning, of fame, comes like a baptism of fire upon the faculties that work for money, or power, or learning. The spiritual faculties must feel their proper fire before they exert themselves to the fullest extent. That fire is the Holy Ghost. The one hundred and twenty received no new faculties, but had the old ones brought up to the highest point of efficiency.

And here we must add one word of importance. It is this: The baptism of the Holy Spirit is an experience that needs to be repéated. If you doubt the statement, compare

Acts 2:4, where the disciples received the Holy Ghost, with Acts 4:8, where Peter was again filled with the Holy Ghost; and in the same chapter, at the 31st verse, we read: "And they were all filled with the Holy Ghost." That is at least three times in which Peter was filled with the Holy Ghost. We then understand, that because a man was filled with the Holy Ghost five or ten years ago is not a warrant that he is filled with the Holy Ghost to-day. The saddest sight is the man or woman who once was filled with the Holy Ghost but who has not that power now.

Just as a man needs to repeat his diet every day, so he needs to receive the Holy Spirit every day. Going to the Lord's table every morning and evening brings the gift of power and that communion that makes one "KNOW" and "PRACTICE" the presence of the Lord.

Our strength is measured by the inward supply of divine power which is constantly being fed by an unseen Spirit. No work is too great or hard if we depend upon the power of God for its accomplishment, and permit His Spirit to operate in and through us. There is absolutely no limit to the power of the Christian whose heart is thrown wide open to the influence of the Spirit of God, for thus it is

no longer we who work, but the power of God working in us. "I can do all things through Him who strengtheneth me," said Paul. "Not by might nor by power, but by my Spirit," says the Lord of Hosts. We may have a church thoroughly equipped with all modern machinery, but it cannot move itself. Without God's propelling spirit it is so much dead weight. We may have heads that have been equipped with all science, philosophy, and art, but without the Spirit it is power on the lower levels. We may have riches and fame, but they will be a mockery in the end, unless we have the crowning of the Spirit's presence within. OUR ONE GIFT FOR ULTIMATE SUCCESS MUST BE THE SPIRIT WITHIN, WORKING OUT DAY BY DAY.

And there is a word of caution that comes to us from the Bible about the Holy Spirit's being grieved and His suggestions not being accepted. All suggestions, human or divine, may be opposed and rendered nugatory by self-suggestion. The Holy Spirit may convince us through the word spoken and the life lived, but we may not heed His call.

Years ago a man was leaving his mother's home to go out into the world. Telling the story in his old age to a friend, who was try-

ing to get him to make a decision for Christ, he said: "Let me tell you the story of my religious experiences. When I left my home to go to college, my mother walked down to the gate with me, and as she was about to bid me good-by she said: 'Son, I have one request to make of you before you go. I want you to give your heart to Christ. I want you to make the promise to me that you will do so.' I had a great struggle, but I finally got through that, and got away without doing it. When I was in college there came a revival and many of my classmates were converted, and I trembled as they plead with me to go with them, but I got through that. Then I went out into my practice of law. And after a while Charles G. Finney came to this city and many of my lawyer friends were converted, and they came and urged me to go along with them. Again I trembled, but I resisted, and finally I got through that. And now here is another revival on, and you come in my old age and ask me to accept Christ. Well! I am not moved as I once was, and I guess I'll get through this."

And he did; and he boasted that he got through that. Well, we can get past the Spirit's call, but it is the greatest calamity that can come to a man in this world. But let no

man boast about it. He has a sad day of reckoning ahead.

And finally, the Superconscious Mind Holy Spirit imparts the likeness of Christ. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." Yes, he who consorts with a loftier spirit than his own grows like his companion.

One time, in Italy, there was a little ragged, dirty Italian girl who came running into a square where there was a beautiful statue of a girl. For the first time the young miss noticed it. Surveying it for a moment in surprise, she looked at herself and discovered that she was ragged of dress. Running home, she mended her clothes. Coming again, she went home to tidy up some part of her person, and repeated this until at last she was transformed and became like the beautiful girl of the statue.

We, too, can be changed by beholding. Each day will do its little part until the end, through the divine touch, will bring the desired transformation, and "we shall awake in His likeness."

Was not this the thought of Browning when he described the end of the beloved John? He who once handled the word of life is soon to leave. Soon there will be no one to say, "I

saw the Lord." Yet they will not be without witnesses. Then he adds, as he puts the words into John's mouth: "I saw Him walking on the water; I once saw Him raising the dead; I once forsook Him and fled."

But now after years, in which John had sought to do his duty, the truth had so grown into his life that he no longer is in danger of losing it; for it is a part of his being. It is his very life.

And now the poet says: "The old man falls back into sleep, breast to breast with God, as when he lay upon the bosom of the Christ, years before. He is now in the arms of the Mighty One." And when John awoke, it was "in His likeness," and he and his Master were face to face again. So the Spirit will do for us, if we will walk and talk and live with HIM.

And now we ask you this question: Which Mind of the Trinity are you willing to part with from your life? When one of the "divine subsistences" goes from your life, of course He carries with Him all that pertains to Him. Are you willing to part with the Superconscious Mind of God, the Holy Spirit? Oh, no! you say. That would mean the obliteration of Pentecost, and of all repetitions of that notable day. That would take away regeneration and the divine life from my soul. That would

make the Bible a dark book to me, for the Spirit illumines the Book. That would take out of my life all the Christian graces; for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law. Without the Spirit there would be no acceptable praise to God in my life, for true praise is the Spirit sweeping the chords of my soul. There would be no energizing, God-moving prayer in my life, for the Spirit helpeth our infirmities in prayer. Take away the Spirit from me, and you undo all my religious life.

Are you willing to part with the Subconscious Mind of God, the Father? What! Give up the picture of God that is in the parable of the Prodigal Son? Live eternally without the welcome, the embrace, the kiss, the shoes, the best robe, the ring, the feast? Live eternally a spiritual orphan? How can you ask such a question? The Fatherhood of God I could never part with. That is the only thing that puts dignity into my life and keeps me from despair. When I look at myself apart from God as my Father, I have no hope, no respect for myself. I am lost in the darkness. I am a waif tossed aimlessly, accidentally, and hopelessly upon the shoreless, immeasurable ocean of being. Do you not see that God's

Fatherhood carries in it my sonship? I am a son of God. I carry eternity with me. I am an immortal man with fathomless and deathless endowments. That fact I shoot through all my being; I echo it in all the recesses of my soul; I cry it into every faculty of my nature, and in this way I banish every degrading and humiliating question, and inspire myself with self-respect, and summon a whole man to a life worthy of divine sonship.

And would you be willing to part with the Conscious Mind Jesus Christ? Oh, no! That would mean the loss of the highest revelation of God; for "he who hath seen Him hath seen the Father." That would strike Bethlehem out of history; that would obliterate the cross with its salvation. That would rob me of the empty tomb, with its story of victory over death, and take away the vision of the ascension, with its revelation of the glory that awaits my immortality. That would take out of the world the creation of all things, including myself, and bring only chaos. Take away Christ? Why, that would rob heaven of its light and its music; of its life and joy! Take away Christ? Never, for dark would be this world's gloom!

I must have something more than a way-shower; something more than a teacher; some-

thing more than an example. I want a sinless teacher; also a Saviour from sin, one tempted in all points as I am, bone of my bone, thought of my thought, life of my life, tested in every faculty; tempered by birth, love, grief, light and darkness, summer and winter. "I want One who is the white lily of abstract teaching and the red rose of sacrificial death. I want the Sermon on the Mount, with words beyond those that fell from Mount Sinai. And I must have Mount Calvary also with hands stretched wide, to lift this sinning, heart-broken world back to His Father's side, while He cries: 'Father, forgive them, they know not what they do.'" Science tells me that God is law; conscience tells me that "the fear of the Lord is the beginning of wisdom." Memory and experience remind me "that which a man soweth, that shall he also reap." But it is the Saviour who whispers, "God is Love." I am satisfied in my own mind that the only One who can break the power of sin and redeem me from guilt is the Christ-man, who said: "I am come to seek and save that which was lost." "There is none other name under heaven given among men, whereby we must be saved."

Jesus Christ, and Jesus Christ alone, is the light of our life, the spring of our hope, the

center and substance of our faith. So long as He remains we care not what else may go; and He will remain as certainly as He is God; the same yesterday, to-day, and forever. If the Bible stands, it will stand because He stands. If doctrines and creeds and confessions survive, they will survive because they are vitally related to Him. If our peculiar standards and tenets and ecclesiastical furniture continue to float, it will be because they are in the ship with Jesus.

Which realm of the mind of the Godhead, then, shall we give up? Not one! We must have all, that God may be all in all. Then hold to all. Use all, for that is your privilege, your greatness, your salvation. Then, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end, Amen."

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